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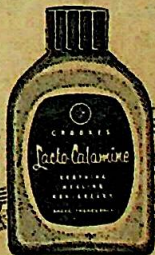
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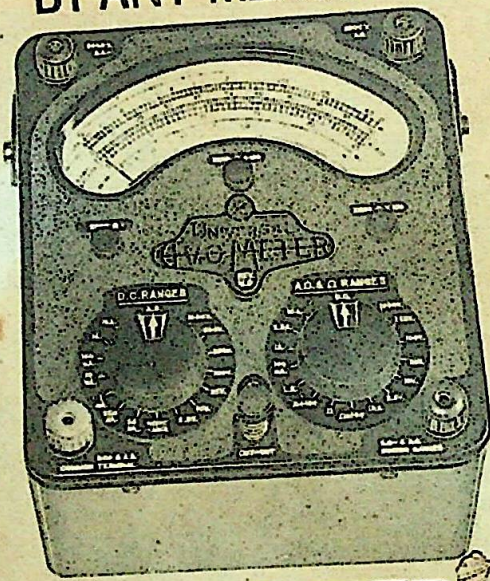
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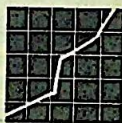
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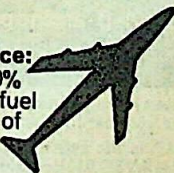
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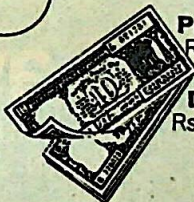


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## BHAVAN'S JOURNAL

### PRAYER TO ACHARYAS

चतुर्विधं च यैर्वचं

त्रिषु कालेषु भारतम् ।



प्लावितं धर्मधाराभिः

आचार्यान्तान्सदा स्तुमः ॥

Let us praise those Acharyas who have ever flooded Bharata Varsha with the enriching streams of Dharma at all times (in the past, the present and the future) and in all places, (the four quarters, the East, the North, the West and the South.)

—R. A. Kashyap

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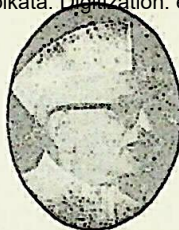
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सरस्वती स्वार्थं समन्वितासीत् ।  
निरस्तदुस्तर्ककलङ्कपङ्का  
नमामि तं शंकरमचिताधिम् ॥

\*\*\*\*\*

# Vani

\*\*\*\*\*

## JAINISM

Jainism, like Buddhism, was an offshoot of Aryan thought and religious impulse. Neither Mahavira, nor his disciples, ever claimed to teach any but an Aryan doctrine. Rebirth, the supremacy of the five great vows, the efficacy of detachment, *vairagya*, and the goal of final emancipation, *Kaivalya*, which they taught, were common to other Indian religious movements. Though Jainism did not attract a large Brahmanical following, its sadhus were often drawn from that class. About the first century of the Christian era, some of its missionaries were learned Brahmans, whose ambition was to see that their tenets acquired a place of honour among the learned in the land.

Vimala's *Paumachariyam*, written in Jain Maharashtra Prakrit, was one of a large number of attempts to alter *Ramayana* to suit the needs of the Jains. Works like *Nandisutra*, composed about the time of the Vallabhi redaction, show that the religious and literary activities of Jain sadhus were influenced by the *Vedas*, *Mahabharata*, *Ramayana*, the *Puranas*, the well-known systems of philosophy, the *Arthashastra* of Kautilya and the *Kamasutra*.

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### TEXT

अवृष्टिसंरम्भमिवाम्बुवाहमपामिवाधारमनुत्तरङ्गम् ।  
अन्तश्चराणां मरुतां निरोधान्निवातनिष्कम्पमिव प्रदीपम् ॥

### TRANSLITERATION

*avrishtisamrambhamivaambuvaaha  
mapaamivaadhaaramanuttarangam  
antashcharaanaam marutaam nirodhaa  
mivaatanishkampamiva pradeepam.*

### WORD FOR WORD TRANSLATION

*avrishti* = (not) downpour; *samrambham* = (that) has begun; *iva* = like; *ambuvaaham* = a cloud (the carrier of water); *apaam* = of water; *aadhaaram* = a place of storage; *iva* = like; *anuttarangam* = that has no tossing waves; *antah* = inside; *charaanaam* = moving or coursing; *marutaam* = of the various breaths or *praanas*; *nirodhaat* = owing to the controlling of; *nivaata* = because of the absence of wind; *nishkampam* = unmoving; *iva* = like; *pradeepam* = a candle or light.

### TRANSLATION

Manmatha beheld that Three-eyed Lord who appeared on account of the controlling he had effected on the various vital airs of his body like a rain-laden cloud that had not yet burst forth into a downpour, like a lake, the storage ground of water which was unagitated or not tossed up by waves, like a candle or light that was steady or unmoving in a place that is free from blasts.

### ANALYSIS AND COMMENTARY.

A person in meditation is, in addition to the maintenance of a steady *asana* and the pointed gaze at the tip of the nose, to be engaged in the control of the

*Pranas* or vital airs that course through the various parts of the body. *marutaam* is in the plural because the *pranas* or the vital airs of the body are five in number. Prana is not wind or air but is to be understood as a vital energy that manifests itself in the various parts of the body; it is subtler than the gross body and its outward manifestation is in the breath that goes in and out of the lungs. Hence *Pranayama* concerns itself with the control of the breath in its three aspects *puraka*, *rechaka* and *kumbhaka* intake, outflow and retention. Shiva is described as appearing like a rain-bearing cloud that is about to discharge its waters, like a deep lake that is calm and placid and like a candle that is sending up its flame in an unshaken form. The comparisons are significant and they place before us the picture of Shiva in meditation; the picture of a mighty omnipotent Lord whose great energy appears to be in its potential form though it is quite evident that with just the will given it can make its manifestation in all its power and glory.

According to the Yoga school of thought the *Pranas* are five in number they being, *prana*, *apaana*, *udaana*, *vyana* and *samaana*. The places where these vital airs are supposed to reside are the heart for the prana, the anal region for apana, the navel region for udana, vyana, the neck region, and samana is supposed to pervade the entire body.

The Yoga sutra deals with the subject of *pranayama* and its contributory character to the attainment of *samadhi* in detail and the Gita also refers to these ancillary disciplines and points out that it is one of the many disciplines that take mankind towards the realisation of Godhead.

### VOCABULARY

*vrishti*—rain, i-ending fem.; *samrambha*—beginning, a-ending mas. adj.; *ambu*—u-ending neuter; *vaaha*—carrier, a-ending mas. *ap*—waters, p-ending mas. always used in the plural; *adhaara*—a reservoir or place of storage; a-ending mas. *taranga*—wave, a-ending mas.; *antah*—inside, *avyaya chara*—moving, a-ending verbal noun formed from the root *char*; *marut*—wind; t-ending mas.; *nirodha*—a-ending mas.; *nivaata*—absence of wind, a-ending mas.; *nishkampa*—unmoving, a-ending mas.; *pradeepa*—candle, a-ending mas.

### LANGUAGE WORK

In this verse we have a large number of derivative words, derived from roots. There are many kinds of such derivative words but we shall here refer to one kind of these only. These derivative words may be from nouns or from verbs. Those words derived from verbs are called *kridantas*.

In earlier Bhagas we have made it clear that there are many linguistic devices by which the Sanskrit language forms a large number of new derived

words. Such derivative words either may be obtained from basic *subantas* or from the *dhatus* or verbal roots. The derivative words obtained from *dhatus* or verbal roots are termed *kridantas* and they are many in number. In the previous *Adhyayana Bhagas* we have already referred to the Past Passive Participles derived from verbal roots and shown how they function as equivalents to past tense forms and how they act as adjectives.

In this stanza we have a number of *kridantas* or verbal derivatives which are technically known as *Bhavavachakas*. They indicate the nominal sense of the verbs and such *Bhavavachakas* are formed by the addition of five different kinds of terminations. Paninian grammar assigns to these forms the following five *pratyayas*: *ghan*, *ktin*, *lyut*, and *kti*. In reality these *pratyayas* transform themselves into *a*, *ana*, *ti*, *a*.

Take the following words found in the text above :

*avrishti* or *vrishti* without the negative prefix; *samrambha*, *adhaara*, *chara*, *nirodha*, *nishkampa*, *pradesha*, *vaaha*. These are respectively formed from the roots: *vri*sh; *sam* rabh; *a* dhr; *char*; *ni* rudh; *nish* kamp; *pra*+*dish*. *Vah* = *Vaha*. Of these the first one is an example of the noun formed by the addition of *ti* or *ktin* *pratyaya*. Such nouns are always feminine. The rest are formed by adding the *a* or *ghan* and these are always masculine.

Other examples of the first kind are found in many of the *adhyayana Bhaga* slokas and passages. The words formed by addition of *ktin* are also numerous. For instance we have

*man kti*=*mati* (intellect); *gam kti*=*gati* (movement); *nee kti*=*neeti* (conduct); *nam kti*=*nati* (bowing down or salutation or prostration); *tush kti*=*tushti* (satisfaction, contentment); From these verbs we can form the others also as follows; *man lyut*=*man ana*=*manana*; *gam lyut*=*gam ana*=*gamana*; Similarly *namana*, *nayana*, *toshana* etc. are formed. From this it must be clear that there are hundreds of possibilities in forming words from basic roots.

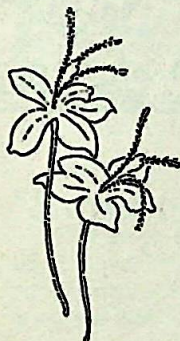
### ASSIGNMENTS

1. Pick out from the previous *Adhyayana Bhagas* as many of such derivative nouns as the ones referred to in this *Adhyayana Bhaga* and write down their respective roots and terminations.

Note : If you look up a good dictionary, say Apte's Dictionary of Sanskrit and English, then you will find that under these words the derivation is also given. You may refer to the Dictionary and write down in case of doubt.

2. Write down all the verbs so far met with in your study of these *Bhagas* and try to form such derivative nouns from them. You may use the Dictionary again for the purpose.

□□□



## Bhavan's President

Joy and sorrow like night and day alternate; but the *Gita* wants us to keep the even tenor of life.

April 8, 1971 saw such a day of poignant sorrow and relieving and reassuring joy.

The first meeting of the Trustees and the Executive Committee as well as that of the Bhavan's Council met in an atmosphere of irreparable sorrow caused by the demise of Kulapati Dr. K.M. Munshi. Paying high tribute to the memory of Kulapatiji it placed on record a resolution of condolence. Then it braced itself up for the task ahead, the election of one to carry the torch forward.

Srimati Lilavati Munshi was named and was unanimously elected President of the Bhavan.

How appropriate this choice is can be fathomed from the spontaneous poem that Kulapati Dr. K.M. Munshi wrote on the occasion of the birthday of his beloved partner in life in 1968:

*Go strong, my comrade; that you may stand  
Unshaken when I fall; that I may know  
The shattered fragments of my song will come  
At last to finer melody in you;  
That I may tell my heart that you begin  
Where passing I leave off, and fathom more.*

It was two years ago the 10th of May 1968 the birthday of Srimati Lilavati Munshi who prefers to observe her birthday according to the Hindu Chandramana Calendar on Vaishakh Shuddha Trayodashi. This year it falls on the 8th of May 1971.

□ □ □



# Dr. K. M. Munshi Memorial Fund Appeal

The past, the present and the future were the triple strands of the life, thought and work of the dedicated champion of Indian Culture—the late Dr. K. M. Munshi.

A people who are neither petrified by outmoded and worn-out customs nor capering at the call of every passing fancy, but are rooted in the past and draw sustenance from the ennobling elements in the present, can alone build up a radiant future.

Revitalising ancient values and reintegrating them to suit the changing needs of modern times will only give to a people the capacity to assimilate whatever is good in the new, without being swept off their feet by the tornadoes rushing in from several sides.

It was to provide a modern bridge to span the past, the present and the future, erected on the strong foundations of our ageless culture, that a decade before India became free, Dr. K.M. Munshi founded, with commendable foresight, the Bharatiya Vidya Bhavan and nurtured it with boundless affection and tireless efforts.



Dr. Munshi passionately believed in national integration on the basis of ethical and spiritual values. He ardently felt that between the past, the present and the future, there is an invisible but unbreakable thread of continuity and it should not only be preserved but assiduously strengthened. The multifarious activities of the Bharatiya Vidya Bhavan and its numerous Kendras in different parts of the country and abroad are consecrated to this noble goal.

Culture is the humus on which character and courage, sanity and stability grow.

The scope for spreading the message of Indian Culture both within the national frontiers and abroad is vast. There are millions of men and women hungering after food for the soul and the spiritual development, the lack of which is the root cause of many of the ills of our times.

The need is immediate. The task is colossal. The effort has to be continuous and deserves the wholehearted support of all lovers of freedom and culture.

The best tribute that the nation can pay to Dr. Munshi is to consolidate and expand the activities of the Bharatiya Vidya Bhavan.

Towards this end, a "Munshi Memorial Fund" has been instituted with a target of Rs. 1 crore.

It is prayerfully proposed to complete this effort by 30th December, 1971, Dr. Munshi's 85th birth anniversary.

The Bhavan is a Charitable Trust and is an approved Institution under Section 80-G of the Indian Income-Tax Act. As such, all donations, in cash or kind, made to the Bhavan earn a rebate to the donors in their income-tax assessment.

We appeal for all-round support in abundant measure to continue the mission of the Bharatiya Vidya Bhavan, which was closest to the heart of Dr. Munshi, its inspired Founder.

*Bhavan's Trustees,  
Members of the Executive Committee,  
Governing Council,  
Life Members and Associate Members.*



# दैनन्दिनी स्तव-मालिका

## A Garland of Daily Prayers

J. H. DAVE

*Hon. Director, Bharatiya Vidya Bhavan*

हरिः ॐ

- (1) मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीनः सन्त्वोषधीः ॥  
मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः । मधुद्यौरस्तु नः पिता ॥  
मधुमान् नो वनस्पतिः मधुमान् अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥

*Hari Om!*

1. *All Round Sweetness*

May the winds, ocean, the herbs, the nights and days, the mother Earth, the father Heaven, all vegetations, the Sun be all sweet to us.

—Rig Veda 1-90-6 to 8

- (2) स्वस्ति पन्थां अनुचरेम सूर्याचन्द्रमसाविव ।  
पुनर्वदता अधनता जानता संगमेमहि ॥

2. *Goodness—Charity—Nonviolence—Unity*

Let us follow the path of goodness for all times like the sun and the moon moving externally in the sky. Let us be charitable to one another. Let us not kill or be violent to one another. Let us know and appreciate the points of view of others ; and let us unite.

—Rig Veda 5-51-15

- (3) शं नो मित्रः शं वरुणः शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः शं नो  
विष्णुरुक्षमः । नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि त्वमेव प्रत्यक्षं ब्रह्म  
वदिष्यामि ऋतं वदिष्यामि सत्यं वदिष्यामि । तन्मामवतु । तद् वक्तारमवतु ।  
अवतु मां अवतु वक्तारम् ।

*World Conference on Religion and Peace was held at Kyoto, Japan, for six days from 16th to 21st October, 1970, where more than 300 delegates from all over the world representing all religions attended and participated in order to discuss guiding principles for world peace and the role of religious bodies to accomplish the task.*

*Prayer services of different religions were held. The Hindu Prayer Service was specially prepared by Prof. Jayantkrishna Harikrishna Dave, Hon. Director of the Bharatiya Vidya Bhavan, who attended the Conference as Bhavan's Delegate. He recited the prayers in the traditional manner with proper accents and the same was relayed simultaneously in English and Japanese translations. This careful selection from Hindu Scriptures was widely appreciated. As it serves as an excellent brief prayer book, the same is reproduced here in the original with English translation.*

3. *Passages from 3 to 12 are prayers for Peace in the Upanishads Be Propitious*

May Mitra be propitious to us! May Varuna be propitious to us! May Aryaman be propitious to us! May Indra and Brihaspathi be propitious to us! May Vishnu of wide steps be propitious to us! Obeisance to Brahma! Obeisance to thee, O Vayu! Thou are indeed the perceptible Brahman! Of Thee, the perceptible Brahman, I will speak. I will speak of the right. I will speak the truth. May that protect me! May that protect the speaker! May it protect me! May it protect the speaker!

—(Taaittiriya Upanishad)

(4) पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।

4. *Supreme Reality is full and Perfect*

Full is that and full is this. Out of the full comes the full. When from the full, the full is taken, the full itself remains.

—(Isa Upanishad)

(5) यश्छन्दसां ऋषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव । समेन्दो मेधया स्फुणोतु । अमृतस्य वै देवधारणो भूयासं । शरीरं मे विचर्वणम् । जिह्वा मे मधु-  
मत्तमा । कर्णाम्बां भूरि विश्रुवम् । ब्रह्मणः कोशोसि मेधया पिहितः श्रुतं मे गोपाय ।

5. *Strengthen me with wisdom*

May He who is pre-eminent among the vedic hymns, who assumes all forms and who has sprung into being from the immortal Vedas—may that Lord (aum) strengthen me with wisdom! May I, O God,

become the possessor of immortality! May my body be vigorous, my tongue exceedingly sweet! May my ears hear much! Thou art the shrine of Brahma covered with wisdom. Guard for me what I have learnt!

—(Taittiriya Upanishad)

(6) अहं वृक्षस्य रेखि । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव  
स्वमृतमसि । द्रविणं सर्वर्चसम् । सुमेधा अमृतोक्षितः ।

6. *Recitation after Realisation*

I am the mover of the world-tree. My fame is like a mountain peak. The exalted one has made me pure as the sun. I am the immortal one. I am a shining treasure. I am wise. I am sprinkled with nectar—such was Irisanku's recitation after realisation.

—(Mundaka Upanishad)

(7) भद्रं नो अपि वातय मनः ।

7. *Guidance for the good*

May You guide our minds towards the good and the auspicious.

—(Mundaka Upanishad)

(8) भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैः स्तुष्टुवाग्ँ सस्तनुभिः व्यशेम देवाहितं यदायुः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्वदेवाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।

8. *Prayer for good and prosperous life*

May we, O Gods, hear with our ears what is good! May we, O revered ones, see with our eyes what is good! May we, with our bodies strong of limbs, enjoy the life that is allotted to us by the Gods, offering praise unto them! May Indra of the increasing glory bestow on us prosperity! May Pushan, who knows all, bestow on us prosperity! May Tarkshya, whose path is free, bestow on us prosperity! May Brihaspati bestow on us prosperity!

—(Prasna Upanishad)

(9) सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

9. *Protect us both*

May He protect both of us! May He be pleased with both of us! May we work together vigorously! May our studies make us illumined! May there be no dislike between us!

—(Katha Upanishad)

- (10) वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितं । आविरावीर्म एधि ।  
वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् संदधामि ।  
अमृतं वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्  
वक्तारं अवतु । अवतु मां अवतु वक्तारम् ।

10. *Established in Truth*

My speech is well established in my mind. And my mind is well established in my speech. O manifested one! be thou manifest to me, and fix the Veda in me. Let not what I learnt go away from me. I maintain days and nights by what I have learnt. I will speak the right, I will speak the truth. May that protect me! May that protect the speaker! May it protect me! May it protect the speaker!

—(Altareya Upanishad)

- (11) आप्यायन्तु ममाङ्गानि । वाक् प्राणश्चक्षुः श्रोत्रं अथो बलं इन्द्रियाणि च सर्वाणि ।  
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मामां ब्रह्म निरोकरोतु । अनिराकरणं मे  
अस्त्वनिराकरणं मे अस्तु । तदात्मानि निरत य उपनिषन्तु धर्मास्ते मयि सन्तु ते  
मयि सन्तु ।

11. *Prayer for no discarding of us by Brahman*

Vigorous may my limbs grow, and so also my speech, my breath, my sight and hearing, and my strength and all my senses. All is Brahman taught in the Upanishads. May I never discard Brahman. May Brahman never discard me. May there be no discarding by me, May there be no discarding of me. Those truths that are taught in the Upanishads—may they live in me who am devoted to the Atman!

—(Kena Upanishad)

- (12) यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति सर्वान् । तं ह देवं आत्मबुद्धि-  
प्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये : ॐ शान्तिः शान्तिः शान्तिः ॥

12. *Complete Surrender*

The God who first created the Creator and delivered to him the Vedas—that God which illumines the mind and intellect—to that Reality I dedicate and surrender myself in order to attain liberation.

—(Swetaswatara Upanishad)

- 13 स खर्वत्विदं ब्रह्म । तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषोः यथा-  
क्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत । मनोमयः प्राणशरीरो  
भारूपः सत्यसंकल्पः आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदम-  
भ्यात्तो अवाकी अनावरः । एष म आत्मा अन्तर्हृदये अणीयान् श्रीहेर्वा यवात्पवा  
सर्वपाद् वा श्यामाकाद् वा श्यामाकतन्दुलाद् वा । एष म आत्मा अन्तर्हृदये ज्यायान्  
पृथिव्या ज्यायान् अन्तरिक्षात् ज्यायान् विशो ज्यायान् एभ्यो लोकेभ्यः । सर्वकर्मा

सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तो अवाकी अनादरः । एष म आत्मा  
अन्तर्हृदये । एतमितः प्रेत्याभिसंभविता अस्मीति यस्य स्याद् अद्वा न विचिकित्सा  
अस्तीह स्माह शाण्डिल्यः शाण्डिल्यः ॥

13. *Source—Sustenance—Resort—The all pervading Reality*

Verily, all this is Brahman. Let a man meditate on it in tranquility as that from which he came forth, to which he shall return and in which he breathes. Now verily, a man is what he meditates. Accordingly as he meditates in this world, he becomes on departing from here. So let him meditate thus—"He who consists of mind, whose body is life, whose form is light, whose will is truth, whose soul is space, who contains all works, all desires, all odours, all tastes; and who pervades the whole world—silent and unmoved—this He is myself within the heart, smaller than the grain of rice or of barley or a mustard seed, or a grain of millet or even the kernal of a grain of a millet—He is myself within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds. He contains all works, all desires, all odours, all tastes—He pervades the whole world, silent and unmoved. He is myself within my heart. And this is Brahman. And with Him shall I be united on departing from here, He who has this faith will have no more doubts." Thus says Sandilya, yea, Sandilya.

—(Chandogya Upanishad)

- 14 ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्त्विद् धनम् ।

14. *All pervading God*

All this, whatever, moves in this moving world is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose, indeed, is wealth?

—(Isa Upanishad)

- 15 दुर्गे स्मृता हरसि भीतिमशेषजन्तोः स्वस्थैः स्मृतमतिमतीव शुभां वदासि । दारिद्र्य-  
दुःखमयहारिणि कात्वदन्या सर्वोपकारकरणाय सदाद्रचिता ॥

15. *Remover of misery, poverty and obstacles.*

O Durga! you when remembered remove the fears of all creatures. You give intellect for doing good to those who contemplate on you with a steady mind. O Goddess! You remove misery, poverty and obstacles. Who else other than you is always so compassionate and ready to good to all!

—(Durga Saptasati, Sakradi Stuti)

- 16 त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति प्रभिन्ने प्रस्थाने परमिदं अदः पथ्यमित्तिच ।  
रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषां नृणां एको गम्यस्त्वमसि पयसां  
अर्णव इव ॥

16. *All Paths and Dogmas reach God alone*

The three Vedas, the systems of Sankhya and Yoga, the Pasupata system, Vaishnavism—these are various paths and dogmas. Some of them are easy and some complicated and they think of the Lord according to their varying tastes, but all of them reach Him alone in the same way as all rivers reach the ocean. Obeisance O Lord! ultimately reaches you alone!

—(Mahimnah Stotra)

17. आकाशात् पतितं तोयं यथा गच्छति सागरं । सर्वदेवनमस्कारः केशवं प्रति गच्छति ।

17. *Obeisance to Supreme Reality alone*

Just as water falling from clouds in the sky goes to the ocean similarly any salutation to any divinity ultimately goes to Kesava, that is, to the Supreme Reality.

18. येऽप्यन्यदेवताभक्ता भजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय भजन्त्यविधिपूर्वकम् ॥

18. *Worship with faith reaches Him*

The Lord sayeth: Even those who worship other gods and are endowed with faith worship, though without formality, Me alone.

—(Gita)

19. यदन्येषां हितं न स्याद् आत्मनः कर्म पौरुषम् ।

अपन्नपेत वा येन न तत् कुर्यात् कथंचन ॥

19. *Good of others*

That action which is not conducive to the good of others or which puts us to shame should not be performed by any man.

—(Mahabharata)

20. यद् भूतहितमत्यन्तं तत्सत्यं इति धारणा ।

20. *Truth is for utmost good*

That is truth which is for the utmost good of all creatures.

—(Mahabharata)

21. प्राणाघाताभिवृत्तिः परधनहरणे संयमः सत्यवाक्यं

काले शक्त्याया प्रदानं युवतिजनकयामूकभावः परेषाम् ।

तृष्णास्त्रोतोविभङ्गो गुणेषु च विनयः सर्वभूतानुकम्पा

सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसां एष पन्थाः ॥

21. *Substance of all scriptures*

The following is the path prescribed by all the scriptures and which is intended for securing perfect happiness—non-violence, non-stealing, truth, Charity, self-control, absence of greed, courtesy to elders; and compassion to all creatures.

—(Bhartrihari Nitisataka)

- 22 सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः ।  
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥

22. *Best devotee*

He alone is the best devotee who sees the existence of God in all creatures and who realises that all creatures abide in Him.

—(Bhagawata)

- 23 यावद् भ्रियेत जठरं तावत्स्वत्वं हि देहिनाम् ।  
अधिकं योजिमन्येत स स्तेनो दण्डमर्हति ॥

23. *Extra riches are for charity*

Even if a person has extra riches, he owns only that much which is absolutely necessary for him. The rest he must use for charity. If he uses the extra balance of riches for himself, he should be considered a thief and he deserves punishment.

—(Bhagawata)

- 24 न त्वहं कामये राज्यं न स्वर्गं नापुनर्भवम् ।  
कामये दुःखतप्तानां प्राणिनां आतिनाशनम् ॥

24. *Removing sorrow of all creatures*

I desire not a kingdom, or the supreme state with all its eight perfections nor release from rebirth. May I take upon myself the sorrows of all the creatures, so that they may be freed from grief.

- 25 अविनयमपनय विष्णो दमय मनः शमय विषयभृगतृष्णाम् ।  
भूतदयां विस्तारय तारय संसारसागरतः ॥

25. *Broaden sphere of compassion*

O Lord! Remove my indiscretion and arrogance; control my mind; put an end to the snare of endless desires; broaden the sphere of compassion and help me to cross the ocean of existence.

—(Shatpadi of Sankaracharya)

- 26 त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि सर्वसहिष्णुः ।  
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदाज्ञानम् ॥

26. *Same Lord in all*

The same Lord abideth in you, me and every one else; it is futile to get angry with anyone. Bear with all; visualise the same Lord in everybody and do away with all differentiation.

—(Charpata Panjarika of Shankaracharya)

- 27 नमस्ते सते ते जगत्कारणाय  
नमस्ते चित्ते सर्वलोकाश्रयाय ।  
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय  
नमो ब्रह्मणे व्यापिने शाश्वताय ॥

## 27. *Ultimate Support*

O supreme God! You are the existence and cause of the universe. Obeisance be unto you! You are the consciousness which is the ultimate support and from whom alone the saving experiences come. You are the essence of non-duality. You are eternal and omnipresent. Obeisance be unto You!

## 28 त्वमेकं शरण्यं त्वमेकं वरेण्यं

त्वमेकं जगत्पालकं स्वप्रकाशम् ।

त्वमेकं जगत्कर्तृं पातु प्रहर्तुं

त्वमेकं परं निश्चलं निर्विकल्पम् ॥

## 28. *Saviour*

You are the only resort, the most sublime, the saviour and the self-luminous Being. The entire universe originates from you, is sustained by you and repairs back unto you. You are the immutable and peaceful reality.

## 29 भयानां भयं भीषणं भीषणानां गतिः प्राणिनां पावनं पावनानां ।

महोच्चैः पदानां नियन्तु त्वमेकं परेषां परं रक्षणं रक्षणानाम् ॥

## 29. *Higher than the Highest*

You are the death of deaths, the fear of fears, the ultimate resort of all beings, the holiest and the most sanctifying. You control all the best abodes. You are higher than the highest and the best saviour.

## 30 वयं त्वां स्मरामो वयं त्वां भजामो वयं त्वां जगत्साक्षिरूपं नमामः ।

सदेकं निधानं निरालंबमीशं भवाम्भोधिपोतं शरण्यं ब्रजामः ॥

## 30. *Surrender*

We remember you, worship and surrender to you—You who are the witness of the entire universe. We resort to you who are pure existence, the real haven of all, self-subsistent, all-powerful, and the ultimate redeemer being a boat to cross the ocean of life.

—(27 to 30 from Mahanirvana Tantra)

## 31 ॐ असतो मा सद् गमय । तमसो मा ज्योतिर् गमय । मृत्यो र्मा अमृतं गमय ॥

## 31. *From Darkness to Light*

Lead me from unreality to reality, from darkness to light, and from death to immortality.

## 32 ॐ शान्तिः शान्तिः शान्तिः ॐ

## 32. *Peace*

Let there be Peace, and Peace, and Peace.

## 33 ॐ तत् सत् ॥

## 33. *Om*

Om Tat Sat.

—:O:—

*Speaking of Adi Sankara's Advaita, Sri Sankaracharya of Dwarka says that by virtue of its rationalistic approach and experimental character in confirmation of truth and its spiritual humanism, it has the best chance of being accepted by our generation who are children of science and reason.—Ed.*

# Bharat and Adi Sankaracharya

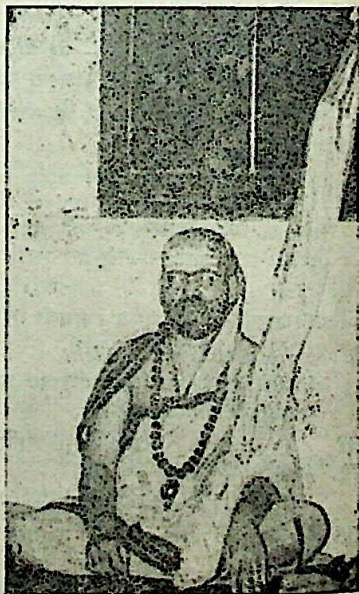
SRI SANKARACHARYA OF DWARKA

**B**HARAT'S culture which passed through many vicissitudes has stood the test of time, because it has not merely been a continuous organic process, but is laid on the soundest foundations of truth, love, piety and sacrifice.

The cultural, moral and philosophical traditions, which India built in the past, emanated from the spiritual heritage and became the bed-rock of the whole social and political structure. The subtle but strong thread of unity seen through the infinite multiplicity of her life was preserved at the aesthetic, cultural, religious and spiritual level which transcended material or mundane considerations. India preserved this unity even though it never enjoyed, in the past, the same measure of political and administrative unification. In India, to-day, there is a cry for emotional integration; this is sufficient to indicate that mere political, administrative or constitutional unity is not enough; there is something else, some higher bonds which keep the people together, and

these are the cultural and spiritual bonds which are embedded in India's great heritage.

There was a design in the past, which properly balanced the elements



of unity and diversity. Any undue emphasis on any of these elements would naturally disturb this delicate balance. The best course would be to restore the balance which we had attained after the experience of centuries. Let us rediscover the soul of India.

The modern age which we may call a machine age, has no doubt revolutionized the life of man on this planet. It has made spectacular achievements in the field of science and annihilated the geographical distance and brought humanity face to face with each other. Unfortunately, the nearness has only accentuated the differences rather than mitigating them. The machine has no doubt increased the production of materials meant for the physical happiness of mankind. But has it really contributed to human happiness? What is the use if man gets life and loses his soul, or gains knowledge and loses wisdom? The human being, somehow has never felt more miserable than what he is to-day.

It was Shri Adi Shankaracharya who propagated the philosophy of Advaita throughout the length and breadth of India and consolidated its foundations which are still intact. With such a heritage, there is no need to have any despair and no ground for doubts.

We have fortunately a gift of such heritage which few nations in the world could possess. The lamp of India's knowledge and culture lighted by the Divine sense of ancient sages, seers, saints and selfless thinkers and rekindled by the great Shankaracharya continues to shine like a search-light.

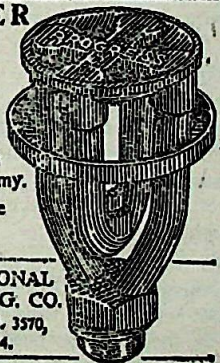


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It has never been extinguished. It has continued to shed the light in the past and it does so even to-day. Let us turn this search-light within. Let us hope that it will help us in this darkness of Maya and show the real path of truth, progress and harmony of life.

BHARAT has produced a galaxy of philosophical thinkers and intellectual stalwarts in times of crisis and confusion and have led the people to the right path. Adi Shankaracharya was one of such philosophers who, during the short span of His life not only achieved stupendous results but cleared the cobwebs from the minds of even the philosophers by His irrefutable arguments and incisive logic.

The age which saw the advent of Shankaracharya was an age of unrest and strife of spiritual bankruptcy and

social discord. The land was without a lord and religion without a leader. There were nihilists and iconoclasts and there were conservative ritualists and liberalists.

Besides chaos in the schools of philosophy, there were others who were out to tear and destroy all that was sacred and old.

It was Shankaracharya who showed people the path of Spiritual sanity and health. He diagnosed the diseases and prescribed the remedy that would effect the cure, i. e. the Advaita Philosophy.

To Shankaracharya goes the credit of consolidating Advaita and making it clear that according to this Philosophy, there was no need for final despair or no ground for ultimate doubts.

The sole reality which Advaita teaches can never be denied, for it is the Self of even him who denies. The man who knows this never fears.

Fear results from the erroneous cognition of plurality. Fearlessness is obtained when the non-dual Absolute is realised. By calling humanity to realization of the truth, and by showing the way to that realization, Shankaracharya became the great benefactor of the world that his name signifies.

The philosophy of Shankaracharya can best be described as the best type of spiritual humanism. It is rationalistic in its approach to the problem of philosophy and experimental in its confirmation of the truth.

It is the only religion that has the chance of being accepted by our gene-

ration who are children of science and reason.

As religion, it is the least dogmatic, most universal and least sectarian.

It is at once a philosophy of values and grand metaphysics.

Shankaracharya's imposing and inspiring system of metaphysics is the greatest contribution of India to world thought and religion.

Through his devotional poems and grand philosophic prose and supreme organizational powers, he stands as the greatest of India's philosophers for all times.

Shri Adi Shankaracharya had achieved spiritual and philosophical integration of Bharatiya culture. He toured the whole Bharat on foot, and established four *Amnaya Peethas* in the four corners of the country, for permanent protection and propagation of true religion and Advaita Philosophy. His philosophy of Advaita Vedanta and his theology of Sanatana Dharma have worked wonders in India in those days of doubts and counter-doubts prevailing in Indian society. He fulfilled his mission of re-orientation of the philosophy of the Vedas, dissolved the materialistic foundations of Buddhism from India and rejuvenated the *Vedic Sanatana Dharma* with his tour of enlightenment in India which is known as *Digvijaya* (conquest in all directions) of Shankara.

May the great Acharya bless one and all and lead all from darkness to light.

□ □ □

*April 26, 1971 is the birthday of Sri-La-Sri Pandrimalai Swamigal. We tender our respectful felicitations to this Siddha Purush whose articles we have been privileged to publish in the Bhavan's Journal.*

*As a token of our reverence, we publish this article of Sri S. Narasimhan, one of his old and great devotees.—Ed.*

# Sri-La-Sri Pandrimalai Swamigal

## THE COMMON MAN'S SAINT

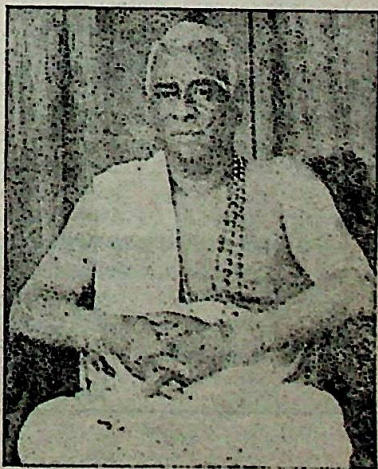
S. NARASIMHAN

I WAS reading the other day a Negro spiritual which was printed on the outer cover of a gramophone record—*Gospel Train* and by sheer coincidence a certain friend of mine who also happens to be a devotee of the Sri-La-Sri Pandrimalai Swamigal walked in. He evinced naturally some interest in the song that I happened to be reading and so I read it aloud to him:

It took a miracle  
To put the stars in place,  
To hang the moon in space,  
But when he saved my soul,  
Cleansed and made me whole,  
It took a miracle,  
Of love and grace.

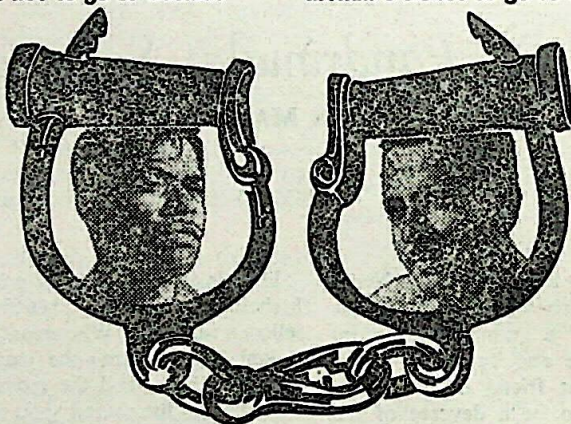
"Of Love and Grace"—said my friend with a certain emphasis and commented that the greatest miracle wrought in the world by the great souls is the miracle of cleansing and making man whole. He alluded to the miracle of cleansing that Sri-La-Sri Pandrimalai Swamigal has been performing on the common men.

Here is an experience of mine which I shall relate for the benefit of my fellow readers. Whenever Swamiji visited Kurukshetra—the place where *Gita* was born, and the moment swamiji reaches the sacred spot, a Garuda commonly worshipped in South India by the name of Krishna, would be



***Mohan bought a ticket  
but not to go to Cochin.***

***Madhavan bought  
Mohan's ticket to go to Cochin.***



## **AND BOTH WENT TO JAIL!**

Mohan buys tickets and sells them to persons in urgent need—for a profit. He thought he would never get caught—There is always a first time. Now Mohan has 3 months in jail to contemplate his mistake, and the fine of Rs. 250/- that he paid.

Poor Madhavan! He was going to see his old mother. He thought Mohan was a short cut to the long queue. He too has 3 months to contemplate the loss of Rs. 250/- plus the value of the ticket which was confiscated, and his job—his boss does not like people who are sent to jail. Poor Madhavan's mother. She won't see her son this year!

Learn from their experience:

**Do not sell a reserved journey ticket or buy one from an unauthorised source.**



**CENTRAL  
RAILWAY**

coming from beyond the skies and be hovering round his head during the periods of his deep meditation. This bird is not commonly seen in North India. There are thousands in the South who would not go to take their meals without seeing this bird, at least once in a week.

Sri-La-Sri Pandrimalai Swamigal is such a soul and his message to the common man is direct and simple, needing no elaborate ritual except a purity of heart and sincerity of approach.

What does the Swamiji teach?

His great mantras are: *Satyam Vada, Dharmam Chara, Matru Devo Bhava, Pitru Devo Bhava* and *Acharya Devo Bhava*.

Then he tells us: Find out where God is and What he is. He advises his devotees to ponder on the mantra "Namah Sivaya" he has elaborated the meaning and significance of this mantra in his articles on Panchakshara in *Bhavan's Journal*.

But for the benefit of the common man he says that the word "Namah Sivaya", if divided into two words becomes "Nam Sivam"—which means in Tamil "I am Siva." The Tathvam (Thou art that) has thus been communicated in just a trifle of a moment. Proceeding from this Swamiji asks the audience to repeat the word with him and he proves that the word 'Siva' had its root in 'Jeeva'. Jeevanena Sivanena Verillai" (Thirumandiram).

(iii) The word 'Kadavul' in Tamil means 'God'. Here also Swamiji breaks this word into two syllables 'Kada' plus 'Vul' which means that a man after deep meditations sends his

thoughts inwards (Ulle) and sees the God who is standing there at a distance (*Kadandu Nirkum*). When swamiji uses the English word 'plus' between Kada and Vul which are Tamil words, it is sweetness indeed!

Who is 'Karmayogi'?—as extolled by the Bhagwad Gita—Swamiji says:—

He is the one who has conquered the panchendriyas (5 sense organs).

He is ruling over his own mind. His thoughts are pure.

He has only one thought—that of the Supreme God.

He forgets himself in this thought.

But he does his ordained duty with a dispassion.

Whatever he does he offers the results to Eswara.

He has no bondage to any thing or any one.

He lives in this world just like-water on a lotus leaf.

Finally—

*Karmanyeva Adhikarasthe Maphaleshu Kadachana*. This is the central thought, which has sustained Hinduism throughout these millions of years.

The word 'Karma' itself is broken into two, as the words *Namasivaya* and *Kadavul*.

"Kar" and "Ma". Now please go to the message:—

*Karmanyeva Adhikarasthe*.

(You have to do your duty only)

*Ma Paleshu Kadachana*.

(You do not have to worry about the results at any time).

Such is the simple message of Sri-La-Sri Pandrimalai Swamigal for the common man'. □ □ □

*Entering as they do the second decade of their statehood, Maharashtra and Gujarat may look back on the past with satisfaction and on the future with hopeful assurance.*

*Evelyn Wood's complaint:*

*Will another thousand years pass in vain? in his poem, The Mahratta Ghats has been belied and we are sure that neither Maharashtra nor Gujarat will let even the decade go in vain. In commemoration of their eleventh year of statehood, on May 1, 1971, we publish Our New President Smt. Lilavati Munshi's speech and follow it with Sri S. R. Tikekar's article, Maharashtra and Gujarat.—Ed.*

## 33 Years ago...

SMT. LILAVATI MUNSHI

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*While looking at my old papers, I came across a lone manuscript of an address that I delivered on the occasion of the inauguration of the Art Exhibition arranged by the Gujarati Sahitya Parishad during its thirteenth session held at Karachi in December 1937. Reading through it after the lapse of so many years, I found that there was substantially no difference in my views and attitude to Art and Literature. I am giving the translation of the speech here without change in the hope that the writers of the new generation may find something interesting in the style and thoughts of the older generation.*

—K.M.

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I CONSIDER it my first duty to thank you all.

I am happy to find that Art exhibitions have become an integral part of Literary Conferences and it is only

proper that they should be so, for literature shines all the more with its association and synthesis with the Arts. Though Literature by itself is an Art, just like the principal head in a rosary, it aims to produce literature on Arts when such Exhibitions are held. Though there are many kinds of Arts spread all over the world, for the description of these, ultimately one has to resort to the literary Art of expression.

Fully conscious as I am of my own limitations in this regard, my heart overflows with gratitude. Last year this position was adorned by Acharya Anand Shanker Dhruva, a foremost literary man. Before that this honour had gone to the great connoisseurs of art like Shri Purushottam Vishram Mavji, Sir Manubhai Nandshanker Mehta and Sir Prabhashanker Pattani. Compared to them I wonder what qualifications I have to occupy such an honoured place. It is your good-

MAY 2, 1971

37

will alone that has invited me to occupy the seat of great honour and I feel very grateful for it.

Various points of view concerning the Arts have been projected before learned audiences like this from various platforms at Art Exhibitions and Literary Conferences. Some have measured the antiquity of the Arts while others have surveyed its expanse. Persons like Kakasaheb have been more concerned with the subtle form of Art to the exclusion of its grosser manifestations. I have neither that erudition and depth of scholarship of Shri Purushottam Vishram Mavji to delineate the Ancient History of Art with precision, nor can I speak about the subtle form with the insight of Kakasaheb. I can only place before you a point of view of common persons like you and me regarding the nature and influence of Art.

Let me clear up one point before I lay before you my views on Art. So far I have not formed in my mind any prejudices or predilections for any school of Art. There is no monopoly of Art by any sect and for people like us it is not very useful to belong to any one or the other schools of Art. All that appeals to the heart, gives pleasure to the eye, and where there is harmony of form and colour and conforms to the standards of good taste is for me and you Art. Why should we worry whether such Art is for Art's sake or whether it should be utilitarian or devotional or that it should cater to the needs of propaganda.

It is the critic rather than the Artist that has been responsible for leading us to such futile controversies. A poet wrote a poem or a painter drew a

picture or a sculptor chiseled an exquisite piece of statue. They did not do it to put the world in debt to them nor in answer to a request from the world. They did it only because they had an urge to do so and wished that the world should be a sharer in their joy of creation which they experienced while producing that work of Art. What then can we obtain from these pieces of art if we don't look at them as they are and as they have been produced but try to see them breaking them into pieces? I know many critics may not subscribe to this view. I doubt whether they are more interested in the work of art as it is than in the theories of art and the philosophy of criticism. Some children when they are given toys are prone to break them to pieces, and pry into the internal arrangements and see their mechanism rather than play with them. In a like manner critics also seem to be more concerned with the skin and bones of art rather than the piece of art itself. What do we see if we anatomise the God-created human form but mere skin and bones? If we peer into the green room of a theatre, we only see ugly painted faces. In the studios of painters we see only the conglomeration of coloured dots and spots and dripping brushes. As the beauty of handsome body is lost when it is dissected and as we should not go into the green-room to see the beauty of the drama, nor it is necessary to remember the conglomeration of colours when we see a picture. In the same way for us—common men and women—it is sufficient that we have the simple view of various arts and can see the beauty of

these creations and be sharers of the joy rather than labour with all the theories of art or criticism. A synthetic view needs just a few questions. Do we like this piece of art? Does it influence our hearts and thrill them? Does it ennoble our feelings? If the answer is in the affirmative, then it is better to depend on our own judgments.

However, one thing here must be remembered. A person has to qualify himself in order to understand good art. A thing that has not been understood cannot influence the heart. To a person who does not know the ABC of the best music, he may merely feel it as a *shouting or noise*. To appreciate the best of literary creations one needs a trained aesthetic sense. An untrained person cannot even look at the best of pictures with any attention.

There are sects and schools even in arts. In literature, music, painting, sculpture, architecture and even in small domestic art we have different schools. In the arts like dressing, home-management, embroidery, cooking one need not follow the other. Among all of these arts there are provincial, national and geographical differences and there are various sectarian tracks followed in all these.

Keeping aside these enumerated differences for a while we may notice two main divisions in all arts and these divisions apply to arts of all ages and climes. There appears to be fundamental difference whether the arts should be realistic or idealistic. One of the chief disputes is, Is it that art should depict the world as it is or it should present the world as it should be? which of these two is more art

like.

In my humble opinion, art—beautiful Art—does not present the realistic and the idealistic points of view as if they were two different compartments. When art infuses colours of idealism into realism then it becomes beautiful. All that is real in the world is not worthy of depiction nor is an idealism unrelated to and removed from the realities of life understood by people. For it touches not the heart. True art shines more by the blend of idealism and realism and it is such art that has an abiding and lasting influence. A literary artist or a painter discards certain unnecessary details and adds some idealistic colours when he paints a house of a villager. And while portraying a rich man's palace or a facet of human nature, the successful artist cannot do it better without blending of the real and the ideal. There can be no art that has no basis in the real; but the mere reality cannot lead a man to something nobler and higher. River and sky no doubt are beautiful in themselves, but they become more so when painted in a picture. The handsome physiognomy of a person acquires greater attraction when it is described through the words of a writer or depicted through the brush of a painter. A highway in itself may not be very attractive; there are dirty spots and ugly people that may disfigure its beauty. But in a picture carefully drawn or taken of the same place, there is some novelty and beauty. A beggar woman or a factory worker elicits greater sympathy from us if they are represented through the medium of art rather than when we see them personally.

But what is this art for? Is art for life or life for art? Some times we hear that some artists dedicate their whole life to art and become martyrs after it, but that is not true of the masses. Art must be for life. It is a misconception to regard art as different from life. True art is centred in life and must be for life. Those ideals which are not translated into life but only read from some book cannot save any one's soul. If music which does not inspire sentiments, but gives just transient pleasure, is nothing more than sounds emanating from a singer's throat. A picture that neither thrills the heart nor beautifies the home, but only remains hung in a shop, has little value for us.

Similar is the case with the domestic arts. Ornaments which fail to beautify a person is no ornament. If artistic things are to be stored away in a room and not made part of one's life by being used, what change does it make whether it exists or not? What is the value of different patterns of embroidery merely seen at an exhibition and extolled in words?

If the utilitarian point of view could be brought or considered, it is only for the user of art. The creator of art should be considered separately. In a moment of inspiration a good poem was composed by a poet. It is at the behest of no one that he wrote it. His soul enjoyed the creation and if a reader too experiences similar joy, no one has any right to ask the question whether the art is useful or preaching morality. The Mahabharata inspired many a soul and many a heart responded to the thrills of the Gita Govind. When these books came to

be written, they were not written with a view that all that is in those books were capable of influencing people. While the former reflects the idealised reality of a contemporary society, the latter has a rare blend of words and tunes that generates an overflow of sentiments. While restraint is desirable in art, it should be remembered that restraint by itself is no art.

However, this problem, whether art is for art's sake or whether it should subserve utilitarian ends cannot be resolved so easily for it has created two schools of thought, and when anything becomes the subject matter for a dispute and debate people violently differ. Does this question warrant such a dispute.

I feel that there is no need to make such water-tight divisions between the art that is for art's sake or the art that is utilitarian. The division is not really so deep as we might think. I believe that we should beautify even the daily things used in life. There are many experiments done in these matters. From the soap box to the royal palaces this endeavour to beautify seems to be in evidence. Useful things are being beautified e.g. things that are needed for our daily use are being beautified; but the converse of this that all that is beautiful should be also useful is not necessarily desirable nor true. We like a beautiful story or a picture, not because it admonishes us into right conduct but because it has in it the capacity to provide pure joy. Nature appears beautiful. Do we ever think that the trees, mountains and stars are beautiful only on account of their utility? Flowers, whether you use them or not are still

beautiful. Those pieces of art wherein there is not artificiality, no ado, but wherein there is the depiction of a fine feeling or a human situation in all its naturalness, whether they are useful or not, will always remain the works of art.

It seems that the opposition to the view that 'Art is for art's sake' has arisen out of a misunderstanding. Just as not all parts of the human bodily functions are to be shown publicly, so also all tendencies of the mind are not to be exhibited in public. Conjugal love is a beautiful thing and none can deny the right of an artist to deal with it, but just as there is a limitation that all affairs pertaining to it cannot be openly depicted, so too there is a limitation to the art. As in life, certain rules regarding subject matter of art should be observed. But the question where the line of limitation should be drawn is a matter of good taste. What is ghastly is not beautiful and not to be exhibited. Art and beauty are organic integral parts of each other. If ugly things seem to be beautiful it is the sense of curiosity which attracts people and not its beauty, hence the dispute seems futile.

It may not be proper on the occasion of opening an Art Exhibition to describe all these divisions. Mostly in such exhibitions art consists in exhibiting what we can use every day. Various sorts of embroidery are useful as they satisfy our hunger for beauty, Artistic furniture, metallic vessels with artistic designs, beautiful dresses, murals, pictures, good sculpture, beautify our homes. All these things bring joy to our heart because

we believe they will bring beauty in our daily lives. It is generally believed that there was not much progress in days of old, but as it is evidenced in the exhibition there was certainly more sense of art in the lives of those people of older generation. Hence we are proud of our forefathers, for they had the time to encourage art which some of us may or may not have. Their homes and accessories used by them were artistic though there were no such exhibitions to show them. Today we have to see exhibitions in order that we may become artistic. Here these things are forced on our notice and there is a feeling of regret and while such a mood is on, consciously or unconsciously we imbibe something of art in our life.

But our thirst for art is sometimes so childish that many a time we heap in our homes artificialities in the name of art. Art is not in merely mixing of colours but in harmony of colours. In using things artistic or otherwise the difference is only of mental attitude. We can live in an inartistic house but it cannot satisfy our aesthetic sense. Art is perceived by senses, because it reaches the soul through them and it satisfies the 'satwik' feelings by its capacity of giving joy.

And as there is beauty and grandeur in art, so also there is beauty in simplicity. If we tend to make a show of art, then the main purpose is nullified. More accessories than are needed make the living room a godown, more ostentatious ornaments make the wearer look ugly, more loud tunes make the music unenjoyable and more pace makes dance a mere hopping.

MAY 2, 1971

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As more spices mar the cooking, so also is the case with art.

As mentioned earlier art may be colourful but it also requires form and appropriate curve of lines and sense of proportion. Spiritual art may be showing good form and colourful art may be more attractive but true art can only be seen in the combination of both.

On this auspicious occasion, I have tried to give expression to my thoughts in brief. They are not the result of studies in art but are culled from living. I accept that from this speech you may not get exact idea of the artistic treasures of Gujarat. Herein there is no description of those temples of Rudramal or art of Modhera and Prabhas, nor is there the description of the windows of the mosques and palaces of Mugal Emperors of Ahmedabad. I have left out the description of the sarees of (Patola) and Saurashtra embroidery. I have not described even designs of metal utensils, and costly jewellery or cloth. The weapons of courts and precious thrones are not described here. You will get a better idea of them by seeing the exhibition.

But one thing I must mention that we get many proofs that in Gujarat the hunger for art has increased. Gujarati literature has progressed during last few years very rapidly—literature which can be ranked with those of other provinces and countries. The group of Ravishanker has progressed in the field of painting and Gujarati artists from the J.J. School of Arts, Bombay, have obtained great reputation. Gujarati Architects also are not lagging behind other pro-

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vinces, though they might not have won great fame. The liking for dance has been cultivated by cultured and educated families. In music Pandit Omkarnath, Master Vasant and others have spread their art. The art of eloquence, though not very satisfactory has increased a great deal.

It is also proper to enumerate those arts in which we lag behind. I feel Gujaratis lag behind all other provinces in the art of drama. In the art of cooking also we have not progressed very much. Gujarati films are most backward in that art as compared with other provinces and we have not paid attention at all to speaking the beautiful, accented, reverberating, sweetly spoken language in which one could express one's thoughts exactly. This deficiency pains most those who are habituated to listening to other languages.

Certain things are naturally beautiful. Some become so by effort. Man gets beautiful body from birth, but he makes it muscular by exercises. Long hair may be beautiful like a black snake, but if not combed, they look like an unkempt bush. Cultured and Civilised language, man gets only by effort. If nature has endowed one with artistic capacity, it can be perfected only by labour. Ninety nine per cent artisans and artists require hard labour and devotion to develop their art, and if Gujaratis have lagged behind in some arts it is not because they lack natural capacity but because of necessary concentration. We hope that Gujaratis also will progress so as to be ranked with other provinces of India in future. I am sure it will not remain a mere hope. □ 7

# Maharashtra & Gujarat

S. R. TIKEKAR

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*On May 1, 1971, Maharashtra and Gujarat will enter the second decade of their existence. Despite their separate statehood, they are linked*

*together by bonds of unity and in such bonds alone lie the future for these as well as for every other state in India.—Ed.*

---

**C**CULTURAL ties between Maharashtra and Gujarat are like those between two brothers who had lived under the same roof for many years. It was as it were one family and as days went by, the grown up brothers preferred to stay separately, whatever the excuse for doing so.

Nasik is the place which people must visit for the postmortem rites for elders on the maternal side, wherever they reside. Similarly all must visit Siddhapur in Gujarat on the Saraswati. If there is the birthplace of Mahatma Gandhi in Porbandar as a Modern centre of pilgrimage for the younger Indian, there also the Tilak's birthplace at Ratnagiri. Why, birth places of Tilak, Agarkar, Phuley and others are being visited by the new generation. In addition, there is the birthplace of Shivaji near Poona and many of the hill forts are living monuments of history. Pavagad in Gujarat is one of those forts associated for many long years with history, of not a distant past Lothal with its wonderful excavations takes maritime traditions of Gujarat back to the 4th or 5th millenium. Inscriptions at Girnar

speak of the connection with Emperor Ashoka, with the Scythians, and with those foreigners who had become devotees of Vishnu and Shiva. Sopara on the Western Coast near Bombay is indicative of Ashokan regime and its connection with Maharashtra. Ajanta and Ellora, Karle and Bedse and many other rockcaves have attracted world attention, from artists, sculptors and tourists in general, who come to study the ancient achievements.


Arrival of the Parsis on the Western coast, nearly 1300 years ago, proved to be a great event. Their fire temples and early colonies are in Gujarat; but their concentration of population is in Bombay. And how have they become one with the people! The Parsis however, are not the only people who have sought shelter in India, under fear of religious persecution. Full freedom of belief and worship is available in India only as nowhere else. That is why India alone is known as the *Dharma-kshetra*, a country where every religion finds safe abode; where no one is persecuted because of his (different) way

of praying and worshipping God. The Bene-Israel landed on the Western coast as also the Syrian Christians in Kerala. All these people came to India, not by accident. They had heard it said everywhere that of all the countries, India was a *Dharma Kshetra*, where everyone had full liberty to follow his own faith.

That is why in Gujarat and in Maharashtra many religions prevail, the population is multi-religious. The Parsis, the Bohras, the Jains and others in Gujarat, have the same common mother-tongue even as the Bene Israels, the Konkani Mussalmans and the Jains have it in Maharashtra. The assimilation of the Marwari Jains in Maharashtra is more complete than elsewhere. Whether they have migrat-

ed from the South (from the Kannad speaking region) or from the North (from Rajasthan), they have accepted Marathi as their mother tongue and preferred as businessmen, the cursive *modi* script for their accounts. For a Marwari to be so one with the local people is a great achievement; whether it is the adaptability of the people or the merit of the circumstances, one does not know. Assimilation of the outsiders now settled in Gujarat and Maharashtra is complete.

The farmer in Gujarat is more devoted to the land, and to the cow also. In the present context the cow stands for the milk yielding domestic animals. The fact that Bombay still depends to a considerable extent on the milk from Anand in Gujarat, is a





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3 brothers

grand proof of the close ties between the two brothers. Gujarat has been producing milk in greater qualities and its surplus is purchased by Bombay. Maharashtra in its turn has been making great effort in providing to the agriculturist population a spare time occupation of keeping a milch animal and buying milk so produced regularly. Yet so far, no one has been able to attain the record set in this respect by Gujarat, in the production of individual yield per animal or the fat-content of its milk.

For another article of daily use, Maharashtra along with other states is dependent on Gujarat: It is the edible oil. Cotton and tobacco are other crops that are grown in Gujarat for its own use as also for others. In return, Maharashtra provides *Gur* from Kolhapur in particular, which is in great demand in Gujarat. Amarasimha gave us the brilliant dictionary, *Amarakosha*, and Hemachandra his *Deshinamamala*, but Nirnaya Sagar in Bombay printed them for a vast readership. In many homes in Maharashtra, *Amarkosha* is a standard book for recreation for the young.

It was Nirnaya Sagar again that has printed the Sanskrit translation of the Parsi scriptures, as provided by the High Priests from Sanjan and other places. Special type-faces required for printing Jaina scriptures were cast only by Nirnaya Sagar. That Press alone has stood as a solid monument of equal respect for all pathways to God. Hebrew types for the printing of holy books of Ben-Israel's were cast only by Nirnaya Sagar. Gujarati Type Foundry operating from Bombay has similarly

kept up the tradition of providing good, legible type faces and excellent material for the printers everywhere.

In Saurashtra are many places associated with Lord Krishna, Dwarka, Prabhas Tirtha and others. But Rukmini hailed from Vidharbha in Maharashtra. The Song Celestial (Bhagavadgita) is popular in Maharashtra and there are many commentaries on it, published and not published. The largest commentary on the Gita, the *Purusharthabodhini* was by Pandit Vedamurti Satwalekar from Pardi (Dt. Bulsar) even as the smallest was by Mahatma Gandhi., called the *Anasakti Yoga*. Tilak's *Gita-Rahasya* has been translated into Gujarati and like the original, it has received wide acceptance. Pandit Satwalekar personified the cultural unity of Maharashtra and Gujarat, in fact of all India. He had worked in Punjab, settled down at Aundh (Dist. Satara) during the British regime and preferred Pardi (Dist. Bulsar) for his last *Ashram*. Mavlankar, Sardesai, Ganapule, Jambhekar... are some of the leading Maharashtrian families that have made Gujarat their home, thus keeping the contact always fresh and growing.

There is the Gujarat Vidyapitha in Ahmedabad even as there is the Tilak Vidyapitha in Poona, both the institutions engaged in imparting national education, since the times of British conflict. In the matter of architecture, there are many specialities which Gujarat alone could produce as a model for the whole of India.

The representation of the Kalpalata (wish-fulfilling creeper) at the Sidi Saat's mosque in Ahmedabad

and in some of the temple roofs in Gujarat, the roof carving in the Dilwara and other temples at Mt Abu are unique in many ways. The fusion of the cultures that has taken place in Gujarati architecture is a rare attainment.

The Gaekwars of Baroda played an important role in the fusion of Maharashtra and Gujarat. They ruled over a large part of Gujarat and the democratic form of Government introduced by Sayaji Rao, was far ahead of the times. The printing of the official papers in Gujarati (in Devanagari Script) and in English, was done in Baroda state decades before it was adopted in Free India. Encouragement to scholars and authors,

free education for girls also and the perfect library system to reach every village, were striking features of the Gaekwar's rule. Gaekwar patronised Ravi Varma and his paintings are still preserved in the palace at Baroda.

A complete list of the organisations working hand in hand with Maharashtra and Gujarat, in many walks of life, in commerce and industry, in education and culture, in politics and social service, would indeed be an eye opener to those who think in terms of separatism. Then and then only will they realise the fundamental unity between the many states of Mother India.

□ □ □

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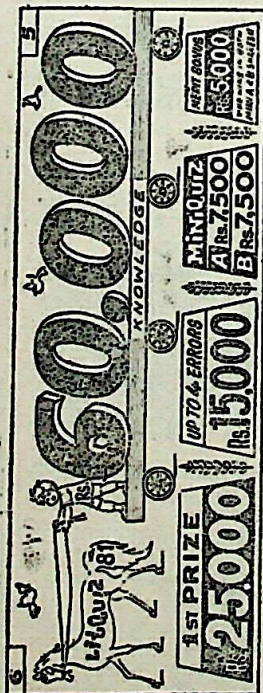
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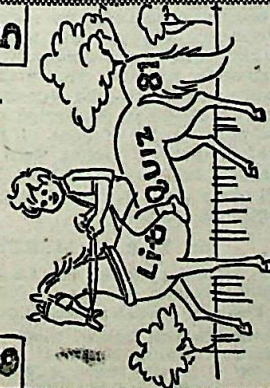
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Note: 16 Clues on next page



## Litquiz No. 81

### 16 CLUES

- (1) Invariably, any feeling of unjust ACQUISITION/FRUSTRATION gives rise to a feeling of aggressiveness and there follows a clash of personalities.
- (2) We are living in a most explosive AGE/STAGE of history.
- (3) An appreciation of any work of art is an estimation of its qualities and defects but it is also a measure of the qualities and defects of the CIVILIZATION/CRITIC.
- (4) CODES/CREEDS are necessary but unsatisfactory. They are always an inadequate attempt to express in cold words what is essentially inexpressible.
- (5) When a man feels a vocation to the religious life, he recognises that the COMPULSION/SATISFACTION is personal to himself.
- (6) An editor without CONVICTIONS/COURAGE gets little respect.
- (7) Everything in nature has its end and EXPLANATION/FUNCTION.
- (8) FAITH/FANCY must not disregard fact nor become a substitute for action.
- (9) Everything conspires to stop man from GROWING/THINKING.
- (10) It is man's own INDOLENCE/INTOLERANCE that will inhabit but one corner of the open universe, a corner of himself.
- (11) Taken in the simplest form, all activity is INSTINCTIVE/REPETITIVE.
- (12) New knowledge always takes some time to filter down into the LIVING/ THINKING of the ordinary man, and it takes a while for him to get used to it.
- (13) You cannot MOVE/SAVE humanity unless you believe that it can be moved.
- (14) PERSONALITIES/SOCIETIES cannot absorb each other; their essence is diversity.
- (15) Man's need for RECREATION/RELIGION is a constant challenge.
- (16) We WELCOME/WORSHIP what we think is worth the most.

**NOTES:** These are quotations. Author's words are correct solutions. Official Solution in the city editions (last page) of Sunday Standard & Bharat Jyoti dated 16-5-71. Prize list in Litquiz Weekly Advance 23-5-71. Complete 30-5-71. Abridged in Sunday Standard & Bharat Jyoti of 30-5-71. Send 30 Paise stamps and receive translations of these clues in 9 languages including Tamil, Telugu, Kannada. Send self-addressed 10 Paise post card with your entries to receive Official solution immediately. Ask for a FREE Specimen copy of Litquiz Weekly.

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Adi Sankaracharya spoke his words of wisdom in the 8th century, Sri Ramanujacharya in the 11th century, Sri Madhvacharya in the 13th century and Sri Vallabhacharya in the 15th century.

Backed by their spiritual power, the movements they set in motion are current even today. These Acharyas are like beacon lights atop high hills, constantly beckoning to weary wanderers of life to give them solace. Some men see the light and fly to the heights like birds. They are the Sanyasins. Some others who see the light, crawl up the hill slowly like

ants. They are the householders. But none need worry, say these Acharyas.

These Acharyas have their own "brands" of medicine for those afflicted with "Bhava Roga," the disease of worldliness. You may choose any one of them, according to your liking. Though the "brand" names of their medicines differ, the original source of the medicine is the same.

Says Swami Vivekananda: "The *Upanishads*, the *Vyasa-Sutras*, and the *Gita* have been taken up by every sect in India that wants to claim authority for orthodoxy, whether dualist, or Vishishtadvaitist or Advaitist. The authorities of each of these are the three Prasthanas.

"We find that a Sankaracharya or a Ramanuja or a Madhvacharya or a Vallabhacharya or a Chaitanya—any one who wanted to propound a new sect—had to take up these

three systems and write only a commentary on them.

"I want you to note that these three systems have been current in India almost from time immemorial. For, you must not believe that Sankara was the inventor of the Advaita system. It existed ages before Sankara was born; he was one of its last representatives.

"So with Vishishtadvaita system. It had existed ages before Ramanujacharya appeared, as we already know from the commentaries he has written. So with the dualistic systems that have existed side by side with the others.

"And with my little knowledge, I have come to the conclusion that they do not contradict each other."

Despite this undeniable fact that the fountain-head of wisdom from which these great Acharyas have drunk deep is the same, there exist unfortunately misunderstandings among the followers of different sects.

"But the time requires that a better interpretation should be given to the underlying harmony of the Upanishadic texts, whether they are dualistic, or non-dualistic, quasi-dualistic or so forth. That has to be shown before the world at large; and this work is required as much in India as outside India," says Vivekananda whose entire life was one long striving towards this ideal of harmony.

The life-stories of all these Acharyas are full of fascinating incidents. They were great men of head and heart.

#### **Sri Sankaracharya:**

Adi Sankaracharya was born in Kalady in Kerala. A prodigy, and described as an incarnation of Siva,

he mastered all the religious literature of his times and was initiated into the Sanyasa order of Advaitic persuasion by Govindapada.

Within a short span of 32 years, Sankara revitalised Hinduism and re-integrated a whole continent that was going to pieces spiritually as well as socially. "If a man wants to be rational and religious at the same time, Advaita is the only system in the world for him," Swami Vivekananda has said. And let us immediately remind ourselves that Sri Sankara has laid no claim to originality in expounding Advaita. He has simply based his work on the Upanishadic texts.

There is an erroneous notion among many that he was a dry philosopher. But the numerous devotional hymns he has composed are proof enough of his great devotional bent of mind.

In the course of Sankara's all-India tour during which he worsted many a learned scholar, Sri Sankara came to a place where Kapalikas were having their sway.

A Kapalika Chief, Ugrabhairava, who could not defeat Sankara in arguments decided to do away with him by cunning.

One day, when the Acharya was alone, he approached him seeking discipleship. The Acharya gave him refuge. Ugrabhairava soon won the confidence of all in Sankara's camp by his tactful conduct.

He fell prostrate at the feet of the Acharya one day and began weeping bitterly. The merciful Acharya assured him that he would give him all help in removing his sorrow.

Ugrabhairava said: "I have been worshipping Siva for several years with the deep desire that I should live in Kailas with my physical body. I have been blessed with the boon that if I offer as sacrifice the head of an all-knowing one or a King, my desire would be fulfilled. I have no doubt that you are a Sarvajna, all-knower. Not only that. You are also merciful. If you show mercy, my desire will be fulfilled."

Hearing the old man's plea, the Acharya said without the least hesitation: "Let it be so. But if my disciples come to know of your plan, it would go awry. Have you any means of carrying out your plan without letting it be known to my disciples?"

Ugrabhairava replied: "There is a place of worship for Bhairava in the nearby forest. Because it is terrible and impassable for ordinary men, hardly anyone comes there. There I shall make arrangements for the worship and the sacrificial offering of the head. If you come there on the mid-night of the next new-moon day, there won't be any obstacle. I shall meet you mid-way and escort you there". The Acharya agreed.

The appointed day came. The disciples were asleep. Around mid-night, the Acharya got up quietly and walked towards the forest. Ugrabhairava was beside himself with joy. After prostrating at the feet of the Acharya, he led him to the heart of the forest. A dim light only served to accentuate the terrific scene. In front of a fear-evoking Bhairava idol, surrounded by trident-bearing Kapalikas, the altar was ready.

Pointing to a stone, Ugrabhairava

said: "May you please place your head on this altar and lie down. I shall perform the sacrifice."

The Acharya said: "Please, wait a while. Let me go into Samadhi. Then you may do what you like."

After the worship, the sharp, glistening sword of Ugrabhairava rose above the head of the Acharya.

At once there was the roar of a lion. Another sword flashed and it was Ugrabhairava's head that rolled on the ground! The hand that wielded the sword was that of Padmapada, a devoted disciple of Sankara, who had been awakened from his slumber by a vision of Narasimha Moorthy, the Lord who incarnated as Man-Lion.

That was Sri Sankara, who did not hesitate even to offer his own head for a Kapalika! That was Sri Sankara, who was established in the equality of vision!

### Sri Ramanujacharya:

Born at Sri Perumbudur in Tamil Nadu, Ramanuja is famed as the greatest exponent of Vishishtadvaita Vedanta. He succeeded in giving a consolidated form to the thoughts of Vaishnavism by commenting upon the *Prasthanas* and *Thrayi* himself. His work *Yoga Rahasya* describes yoga as an act of communion with God.

He brought Hindu religion to the masses, emphasising Bhakti and "Prapatti" as the easier means of attaining God. The devout consider him as an incarnation of Adi Sesha.

Under the great and inviolable vow of secrecy, Ramanuja's Guru, Gosthipurna, had initiated him into "Tirumantra."

Ramanuja considered himself now

as saved. But with his heart full of mercy for the people, he could not keep all to himself the sacred truths imparted to him under the pledge of secrecy.

He thought: "Why are such truths so jealously guarded from all mortals? If God is not for the sincere, for whom is He? And therefore, is not the holy word a message for all? Why should mortals be denied its saving power? I shall not make a secret of it. I shall divulge it to all regardless of all consequences."

Compassion for the suffering humanity so much filled his heart that it had to spill out.

The very next day, Ramanujacharya climbed up the Gopuram of the temple and called aloud to all to assemble there. From the height of the temple tower, he could see all and speak to all.

And standing there, the great Ramanuja proclaimed to the thousands below the sacred, secret Mantra he had learnt from his Guru under oath of secrecy!

The news reached the Guru, who commanded Ramanuja to appear before him.

In angry tone he asked Ramanuja: "You, culprit! Did I not strictly instruct you not to reveal the truths of our religion to the undeserving vulgar? How dare you misbehave and go back on your promise?"

"Revered Master," submitted Ramanuja, "I confess, I am guilty of disobedience. But I taught the truths to others only to glorify Thee and Thy

lore."

"That is not the point" retorted the Guru. "Disobedience on your part is the question. And that is glaring enough. Do you know the punishment for that?"

"My punishment is certainly hell," submitted Ramanuja.

"You know that well. And yet what made you violate my law?" thundered the Guru.

"Sire," replied Ramanuja. "Pray, listen to me calmly. Disobedience surely deserves hell. I must be sent there no doubt. But, Great Master, may I submit that it is but a little sacrifice for *one* sinner to make inasmuch as it brings salvation to *many*? And all the merits of this wholesale salvation goes to Thee, because I have learnt the holy secret only from Thee. It was compassion for mankind that made me blind to my vow. I ask for Thy forgiveness. Do with me as it pleases Thee."

The Guru was dumbfounded. And his own heart was moved.

"O, that this idea never entered my crippled heart!" he said excitedly. "Strange I never felt the all-embracing love of Ramanuja."

Passionately expressing the new and strange emotions the Guru rushed forward and embraced Ramanuja.

In emotion-choked words he said: "Holy son, you are mine, my own indeed are you. Your name shall henceforth be *Emberumanar*. The creed that I gave you was hitherto known as the creed of the high Vedanta. But henceforth it shall be known to the world as the creed of *Emberumanar*."

## Sri Madhvacharya:

Born in South Canara, Sri Madhvacharya's original name was Vasudeva. He received his initiation from Achutaprekshacharya. The school of philosophy advocated by Madhva is Dwaita or Dualism.

He is believed to be an incarnation of Vayu. As a child he grew up as the joy of the parents. Vasudeva gave indications from childhood onwards of a glorious future.

Miracles necessarily formed part of them. The parents had taken the child to be presented to the Lord Udipi and, as they were returning through a dense and dangerous forest, an evil spirit dwelling thereabout opposed their way.

But it is said that the evil spirit, rebuked by the divine child, scampered away, bearing testimony to the godly presence of Vayu.

On another occasion, in his fifth year, the child was one day found missing. After an anxious search made everywhere for three whole days, his parents saw him again at the temple of Ananteshwar at Udipi, teaching gods and men how to worship Vishnu according to the Shastras.

Madhva travelled in different parts of the country to establish his own doctrine of philosophy. Many miracles are also associated with his long tours. Wild beasts infested the roads and also gangs of dacoits, wilder than beasts. Rivers were unfordable. On one such occasion, Madhva is said to have performed the miracle of walking across a sheet of water without wetting his cloth.

According to Madhva, God is made

of a substance entirely different from the individual souls and the inanimate world. The innumerable individual souls are different from one another. They are characterised, further, by defects like ignorance and successive rebirths.

The relation between God and man is as between Master and servant. By serving God, the individual souls become like God in most respects. Of course, Madhva enjoins worship of Vishnu alone as God. Madhva was also known by the name of Ananda Tirtha.

Madhva has written a number of treatises. Of them, the important ones are his commentaries on the *Brahma Sutras* of Badarayana and the *Upanishads*.

## Sri Vallabhacharya:

Born of a Telugu Brahmin, Lakshmana Bhatta, the school of Vedanta taught by Vallabha is known as Pushti Marga or the Path of Divine Grace. A contemporary of Sri Chaitanya Mahaprabhu, Vallabhacharya was a great devotee of Sri Krishna. Total surrender to Sri Krishna is the essence of Pushti Marga.

Vallabha wrote several small books which have been usually put together, the collection being known as *Sau-dash Grantho* or Sixteen Books. They breath forth a spirit of great simplicity and humility together with a rich personal experience of spiritual reality.

Vallabha also toured the entire country several times, expounding his philosophy and visiting places of pilgrimage. At one of these places, Sid-

dhapura, a group of Brahmins came to him and asked him whether the worship of Brahmins was not preferable to that of images, especially as the Vedas themselves had attributed to Brahmins a kind of divinity by calling them Gurus, teachers of all people.

Vallabha replied to this that what they said was true in Satya-Yuga when the Brahmins were such not merely in name but in reality. They then knew the scriptures properly and led a spiritual life.

He added that even then it was not their bodies but spirits which were worshipped by the people, and that since then they had lost all claim to the reverence of people because they had fallen from their high state.

He then said that the images were at least symbols, and as such there

was no possibility of confounding the good with the evil in their case.

He then preached to them his Gospel of Bhakti, which made the Brahmins and the lowest of the low alike in the eyes of God. Hearing this, some of them became his disciples. There is a monument raised in this place in commemoration of his visit.

Here is another story relating to Sri Vallabhacharya: Once upon a time he started on a pilgrimage to Jagannatha Puri. On his reaching Ganga Sagar, he met Sri Chaitanya. They had much loving friendship and talked on many religious matters. In the course of one of their conversations, Sri Vallabha is said to have told Sri Chaitanya: "I ask the Vaishnavas to take the name of God continuously, day and night, for I believe that if for one moment we cease to do so, we are apt to be possessed by evil thoughts."

Explaining how such a thing was possible, the Acharya is said to have cited this example: "When a potter makes vessels on his wheel, he does not move the wheel every moment with his stick, and yet is goes on moving. He sets it in motion and it goes on for some time, and he again gives it a push. In the same way, we should set our mind in motion during the time of our worship and leisure in such a way that the same motion might continue during the time of our work and sleep.

"This is apparently difficult to understand, but it is true and not at all impossible. We should repeat the Mantra continuously and thus devote ourselves to God entirely."

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*Here is a report of the meetings of the Trustees and Executive Committee and the Governing council of the Bharatiya Vidya Bhavan, which solemnly resolved to carry the unfinished task of Kulapati Dr. K.M. Munshi.*  
—Ed.

# ONWARD

## WITH THE UNFINISHED TASK

ON April 8, 1971, a joint meeting of the Trustees and the Executive Committee of the Bharatiya Vidya Bhavan was held on the fourth floor of the Bhavan.

This was the first meeting after the demise of Kulapati Dr. K. M. Munshi the Founder of the Bharatiya Vidya Bhavan. The inspiring presence of the Kulapati, which always lent a dignity and charm to such meetings ever since the Bhavan was founded 33 years ago, was to be no more.

Shri Dharamsey M. Khatau, a Trustee of the Bhavan, proposed Shri Girdharilal Mehta, Vice-President of the Bhavan, to take the chair. This was seconded by Shri Jasvantlal Matubhai, Trustee and Hon. Secretary of the Bhavan.

Shri Girdharilal Mehta thereafter took the chair.

With a voice choked with emotion, Shri Girdharilal Mehta addressed the Trustees and the members of the Executive Committee. He made a touching reference to the passing away of Kulapati Shri Munshiji.

Thereafter the meeting proceeded to elect the President of the Bhavan in the vacancy caused by the demise of Shri Munshiji.

Shri Girdharilal Mehta said:

"We have now to elect the President of the Bhavan. Normally the term of office of the President and the Executive Committee is five years. We had elections for these offices in January 1970. Therefore we have now to elect the President to hold office till 1975.

Many of those present here are associated with the Bhavan for a long time, and most of you know that Smt. Lilavati Munshi, our Senior Vice-President, has completely identified herself with the Bhavan and had been ably assisting Shri Munshiji in building up the Bhavan. I therefore have great pleasure in proposing that she be elected the President in place of Shri Munshiji."

The proposal was seconded by Shri Dharamsey M. Khatau and was adopted unanimously.

Thereafter Shri Girdharilal Mehta stated that, with the election of Smt. Lilavati Munshi as the President, there was a vacancy of a Vice-President. He proposed that in the said vacancy, Shri Jaisukhlal Hathi, M.P., Chairman of Bhavan's Delhi Kendra, be elected. This was seconded by Shri Jasvantlal Matubhai and was unanimously adopted.

Soon followed the meeting of the Governing Council of the Bhavan, which was attended by over fifty members of the Council.

Addressing the members, Shri Girdharilal Mehta, who was visibly moved, said:

THIS is the first meeting of the Trustees and the Executive Committee and the Council of the Bhavan after the sad demise of our Founder and Kulapati Shri Munshiji. We all feel orphaned, but it is some consolation that our sorrow is shared by several thousands of people in all walks of life in India and even in countries abroad.

The best tribute we can pay to Shri Munshiji is to consolidate and expand the activities of the Bharatiya Vidya Bhavan which he nurtured with tireless energy and boundless affection.

A great student of history, he had, with great foresight, so planned and fashioned the working of the Bharatiya Vidya Bhavan that it is more or less firmly institutionalised, thus ensuring stability and continuity. It is our duty to keep up the sound traditions built up by him and carry forward the mission of the Bhavan which he had bequeathed to us.

Before we proceed to elect the President in the vacancy caused by Shri Munshiji's demise, it is my melancholy duty to move the following Resolution:

In Shri Munshiji's demise, the country has lost a distinguished son, the memory of whose services in diverse fields of human endeavour shall for ever remain green.

Possessed of a sparkling versatile genius, Dr. K. M. Munshi illumined any and every task which he undertook with an extraordinary sense of devotion and dedication, and a unique organisational ability.

A great patriot and statesman, he was one of the foremost freedom-fighters, and after freedom, one of the captains of the forces of consolidation and national integration.

A literary genius, he dominated the entire field of literature with a prolific production of over sixty works in Gujarati and over four scores in English and other languages, the aim in all of them being to make possible the realisation and understanding of the greatness of the country and its hoary heritage of culture. A master craftsman of historical fiction, he glittered no less in other forms of literature and art.

As a staunch devotee of human rights and the principle of the rule of law, he fought numerous battles, both in the courts of law and outside, marshalling therein all his vast legal ability, knowledge, experience and an unparalleled acumen, both during the freedom struggle and thereafter. By

his significant contribution in the making of our Constitution, he rightly earned a place among its Founding Fathers.

Above all, Munshiji was a man of God, a rare blend of *jnani* and *bhakta*, who did all his work in an attitude of *Ishwara Pranidhana*, who ceaselessly strove to live in the presence of God and to surrender to His Will.

The past, present and future were the triple strands of Munshiji's life, thought and work.

A decade before the advent of independence, Munshiji, with commendable foresight, turned his genius to the task of reconstructing and revitalising the fundamental values of our ageless culture to suit the needs of the time. For this purpose, he founded the Bharatiya Vidya Bhavan, which has today grown into an all-India institution, attracting international recognition.

We have the confidence that the Bharatiya Vidya Bhavan, which Dr. Munshi nurtured with unbounded affection and untiring efforts will continue to flourish, for he had, with great foresight, taken care to gather around him a band of dedicated colleagues and trained workers from all parts of India, imbued with his own spirit.

With Munshiji's passing away, an era has come to a close, an era in which he unceasingly and in multi-directions shone. May God Almighty grant eternal peace to his soul and solace to the numerous, whom he has left behind disconsolate with grief.

The ideals of Bharatiya Shiksha as propounded by our Founder shall for ever be our beacon-light to guide us in our daily work, and we shall carry on, henceforward, as if he is continuing to live, guide and inspire us, as herefore.

We shall ever remember and endeavour, as the members of the Bhavan's Family, to subordinate all narrow, personal, sectional, parochial, linguistic, racial or sectarian con-

siderations to the wider, national, educational, cultural, humane, moral and spiritual ideals in the service of the Bhavan.

I request all members to stand in silence for two minutes in token of the passing of the Resolution."

The Resolution was adopted by all the members standing in silence.

Thereafter Shri Girdharilal Mehta announced to the Council about the unanimous election by the joint meeting of the Trustees and the Executive Committee held earlier in the day, of Smt. Lilavati Munshi as the President and Shri Jaisukhlal Hathi as the second Vice-President of the Bhavan, himself being the other Vice-President, having been elected at the meeting of the Trustees and the Executive Committee held on 20-1-1970.

All the members of the Council present heartily welcomed the elections of Smt. Lilavati Munshi as the President and Shri Jaisukhlal Hathi as the second Vice-President of the Bhavan, and pledged their whole-hearted co-operation as hitherto, in building up the Bhavan.

Thereafter, Smt. Lilavati Munshi, accepting the Presidentship of the Bhavan, said:

I am beholden to you all for the honour you have done me in electing me the President of the Bhavan.

As you all know, Kulapati Munshiji looked upon the Bhavan and all its members as his family. It shall be my earnest endeavour to follow his foot-steps and to live up to that ideal, which he assiduously fostered.

The Bhavan has grown today into an all-India institution, nay, even to an extent, an international institution. This has been due to the team-work at all levels under the inspiring guidance of our Kulapati. I am conscious that I can lay no claim to his versatility and many-sided genius, but in accepting the task you have called upon me to shoulder, I am emboldened by the thought that I can count on your whole-hearted support and co-operation.

When Kulapati was alive, apart from the Board of Trustees and the Executive

Committee and the Council, he had the following Presidential Advisory Committee:

1. Sri Girdharilal Mehta.
2. Sri Dharamsey M. Khatau.
3. Sri Jaisukhlal Hathi.
4. Sri Jasvantlal Matubhai.
5. Sri S. G. Nevatia.
6. Sri Pravinchandra Gandhi.
7. Sri S. Ramakrishnan.

Kulapati referred to this Committee the important problems that cropped up from time to time. This Committee, which has done yeoman service, will continue to function. However, conscious as I am of my limitation, I will have to trouble this Committee much more than what Kulapati did.

At a meeting of the citizens of Delhi held on February 16, 1971, under the presidentship of Rashtrapati Dr. V. V. Giri, it was decided to start a "K. M. Munshi Memorial Fund" with a target of Rs. 1-crore as a tribute to the memory of the many-sided activities of Dr. Munshi and to help consolidate and expand the activities of the Bharatiya Vidya Bhavan—Dr. Munshi's monumental contribution to the nation.

This appeal was also endorsed at a meeting held in Bombay on February 25, 1971, sponsored by 90 leading organisations of Bombay, under the presidentship of Nawab Ali Yavar Jung, Governor of Maharashtra.

I would request Shri Dharamsey M. Khatau, Chairman of the Munshi Memorial Fund Committee, to give a brief account of the position of the Fund. (See Appeal—page No. 20, 21).

Shri Jaisukhlal Hathi, the newly elected vice-president stated that the best tribute to the sacred memory of Sri Munshiji was to carry on and intensify the work of the Bhavan with dedication.

Chief Justice Shri P. N. Bhagwati of Gujarat High Court and Chairman of Bhavan's Gujarat Kendra, speaking on behalf of the Kendras of the Bhavan, assured the Council of the firm resolve of the Kendras to strengthen the Bhavan and the family spirit which Sri Munshiji had so lovingly fostered.

# REPORT ON COLLECTIONS TO THE MEMORIAL FUND

Sri Dharamsey M. Khatau gave a report concerning the "Dr. K. M. Munshi Memorial Fund."

AS Smt. Lilavati Munshi has said in her speech, at the suggestion of Rashtrapati Dr. V. V. Giri and several other friends of the Bhavan, the Munshi Memorial Fund has been instituted. Shri G. S. Pathak, Vice-President of India, has accepted the presidentship of the Committee. Among the Vice-Presidents of the Committee are Shri V. P. Naik, Chief Minister of Maharashtra, Shri Hitendra Desai, Chief Minister of Gujarat and others.

I am glad to report that the following amounts have more or less been firmly promised:

- (1) Rs. 2 lakhs grant-in-aid from the Govt. of Gujarat.
- (2) Rs. 1 lakh from the Govt. of Madhya Pradesh.
- (3) Rs. 1 lakh from the Govt. of Orissa.
- (4) Rs. 1 lakh from M/s. Raman & Bros., Bombay.
- (5) Rs. 1 lakh from M/s. Kamani Bros., Bombay.
- (6) Rs. 1 lakh from Rajmata of Nawanganagar.
- (7) We have so far enrolled about 200 Life Members for the Fund, the total fee for which is Rs. 2 lakhs.
- (8) Smt. M. S. Subbulakshmi, Hon. Member of the Bhavan, has offered to give 12 bhajans in different languages in L.P. Record and donate the royalties thereof to the Bhavan.
- (9) Collections from benefit performances by Smt. Vyjayanthimala Bali—
  - (a) at Ernakulam & Calicut—Rs. 1,10,000/-.
  - (b) at Ahmedabad Rs. 1,25,000/-.
  - (c) at Baroda Rs. 1,10,000/-.
 Further performances by her have also been scheduled at Surat, Hyderabad, Guntur, Bangalore, Mangalore, Coimbatore and Trivandrum.
- (10) In view of Shri Munshi's services in starting the Indian Horse-

Breeding Industry and Indianisation of the races, the Royal Western India Turf Club Ltd., Bombay, has organized a special race meeting and has decided to donate the entire proceeds thereof to the Fund. The Maharashtra Govt. has been good enough to exempt it from the Entertainment Tax also. The special race meet was held on 17-4-71).

- (11) At the initiative of Shri H. M. Seervai, Advocate-General of Bombay, a Committee has been formed of the lawyers, and I believe, also of Solicitors, to collect funds from the legal community for the Memorial Fund. A sum of Rs. 10,000/- has already been received and further collections are expected.

Apart from the above, the following items of programme have to be pursued with vigour:

- (a) 3,000 Life Members—total Rs. 30 lakhs.

As reported above, we have reached the target of 200 Life Members so far. I suggest that each member of the Council should undertake to enrol more Life Members, ranging from 10 to 50 according to his capacity. May I request each one of those present here to indicate how many he/she can enrol and request him/her to collect the necessary forms here itself? A brochure is also being prepared and it will be ready in 8-10 days, and the Office will send the required number of copies of the same to the person concerned.

- (b) 30,000 Associate Members—@ Rs. 20/- —Rs. 6 lakhs.

The Staff and students of our Delhi School have undertaken to enrol 10,000 Associate Members. I believe, our Colleges and Schools in Bombay, Gujarat and other centres will, between themselves, manage to get 20,000 Associate Members. The members present here can also help. They may indicate the number of forms for Membership, they wish to have,

so that the office can forward the same to them.

(c) *Trusts*

Some of you may be connected with several Trusts. If you kindly inform Shri S. Ramakrishnan, our Executive Secretary as to whom we can approach profitably, we shall follow them up.

(d) *Souvenir*

It is proposed to bring out a Munshi Memorial Souvenir in December next. In that we propose to collect advertisements from all over India. Our target from this Souvenir is Rs. 10 lakhs. I hope, with your co-operation, it will be possible to achieve this target.

It is our earnest hope that we will be able to complete our labours and reach the target by 31st December 1971—85th birthday of our revered Kulapati. I seek the co-operation of all of you to fulfil this objective.

Proposing the vote of thanks, Shri S. G. Nevatia recalled the manifold services rendered to the Bhavan by Smt. Lilavati Munshi, Shri Girdharilal Mehta and Sri J. L. Hathi, and how they have been pillars of strength to Kulapati Munshi and to the Bhavan all these years.

He also thanked the members of the Board of Trustees, the Executive Committee and the Council for the unstinted co-operation they have all along extended in consolidating and expanding the activities of the Bhavan.

He said that the manner in which the Bhavan has been functioning and the overwhelming response from all over the country to the "Dr. K. M. Munshi Memorial Fund" is proof positive that Kulapati had left behind sufficient strength and vitality to carry forward the mission of the Bhavan. In this connection he made special mention of the dedicated work of the staff, both at the Centre and in the various Kendras and institutions of the Bhavan, towards the progress of the Bhavan.

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# A Loyal Brother

JAISUKHLAL HATHI

**THE** Kathis of Kathiawar have a peculiar custom which brought about in a painless manner a socialistic order in society. This custom of theirs related to marriage and inheritance. Among the Kathis there are the landless ones and the landowners. But this inequality was sought to be corrected by the rule that the daughters of the landless Kathis should always be given in marriage to the sons of the landowners. On the other hand the daughters of the landowners were to be given in marriage always to the sons of those who had no land. Regarding inheritance the rule again was that the property of the father should be shared equally by all the sons and as such no Law of Primogeniture was there in existence even among the Rulers of States.

It so happened that the ruler of a Kathi State was worried about this custom; he had two sons and his state was so small that any further subdivision of it would be of no value at all any one. So he called his two sons to his presence as he got old and as he felt that the burden of the state should be borne by the sons. He also knew of the propensities of the two sons: one was a carefree ease-loving lad who did not very much like

to bear the burden of the state and its administration though he wished to have the appellations of the Ruler for the sake of dignity and prestige. He knew too that the younger was a capable lad and dedicated to the service of the people. So he told the brothers what was in his mind, that he was not very happy over the question of the division of the state into two parts and that he would that the state were ruled by either of them.

The sons were willing to act in accordance with the suggestion of the father and they told him that he was free to nominate anyone and the other would willingly assist him in the task of governing the state.

The father was pleased and he informed them that the elder would be named the Ruler after his death but the younger would undertake the administration of the state. This just suited the elder as much as it suited the younger. The elder was a pleasure-loving youth who fain would undertake the burden of the state, and devoted and dedicated as the younger was he was willing to rule the country even though the nominal ruler was his brother.

Days rolled by and on the death of the father the arrangement was

put into practice. The arrangement went on very well for quite sometime; the elder enjoying the status of the Ruler while the younger went on looking after the administration. But such an arrangement was not very convenient to the courtiers who were planning to exploit the nature of the elder brother to their own advantage. The younger was loyal to the brother and though the brother evinced no interest in the work at all, he consulted him in every matter and apprised him of everything so that the elder had no cause to feel that he was overlooked.

The courtiers however wished to bring about a bitterness in the relations so that they could exploit the situation for their own advantage. So they began slowly poisoning the mind of the elder but the elder who knew how the younger had been conducting himself would not be affected at all.

But the courtiers were not deterred by these initial setbacks. They devised many a cunning way and finally succeeded in poisoning the mind of the elder. A shrewd and capable administrator as the younger was he could see through the game of the courtiers and having got disgusted with the whole thing he approached the elder brother and plainly told him that the father's arrangement was not likely to work any longer and that either of them should rule the country and that he was willing to entrust the entire thing to him.

The elder brother suggested that they should consult the mother. Now the Kathiawar women folk are known

for their wisdom and they are reputed to be wiser than their male counterparts. The mother advised both the brothers and told them that they should pay no heed to the words of courtiers and that they should continue as before.

The younger, however, knew that after all that had happened he would no longer be happy. So one day after great deal of thought he approached his brother with a decision.

"Brother mine," he said. "I have come to you with a solution to the vexed problem."

He then placed before his elder two pills that he had brought: one was poisoned and the other not.

"Brother dear" he again said. "I have made up my mind to end my life by swallowing one of these pills which is poisoned. Only let me have your permission."

The elder brother was pained beyond words when he heard these words uttered so earnestly.

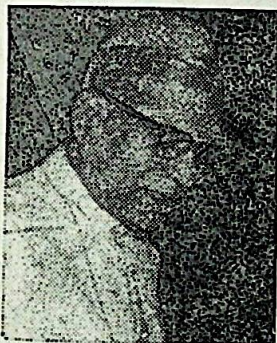
He rose to the occasion. The spirit of self-sacrifice of his younger had also given him a hint.

"Let me suggest a way out of this situation," he said, "Let us place the two pills and let each take his chance in picking the pills. Let the will of God prevail."

The younger agreed, though he had his own answer to the problem. The elder insisted on having the first pick. The game was to begin but the younger was too quick for the elder, he swallowed both and died. The elder was condemned to rule in agony for the rest of his life.

□ □ □

## B. J. PROFILE



# Valerian Cardinal Gracias

**WITH** his towering height of 6 feet 2 inches, His Eminence Valerian Cardinal Gracias is the world's tallest Cardinal.

At 52, in 1952, he was bestowed with the "red hat," *Biretta*, by the Vatican, and his priestly robe of white cassock changed to the "Sacred Purple" with a 12-foot train. He then became India's first Cardinal, a Prince of the Church.

As for his height, there was a seeming tie between him and the Archbishop of Naples. But the doubt was resolved when some newsmen helped

him find from a tailoring shop in Vatican in 1964 that he was taller by an inch or two than the dignitary from Naples.

A good raconteur with an extraordinary capacity to look at the lighter side of things—a trait not so common among religious heads—Cardinal Gracias once said with a gracious smile: "But height is not always an advantage to people of my calling who have to visit small dwellings and see the lives of the poor."

Now the 18th senior-most among the Cardinals, who incidentally elect the Pope from among the College of Cardinals, one of the features of his work as an Archbishop was his attempt at visiting as far as possible the house of each member of the community of his populous diocese. During the Christmas season he still endeavours to keep up his annual practice of visiting the 80 convents under his over-all charge.

The Karachi-born Cardinal was ordained at 26 and consecrated Titular Bishop of Tanis in 1946. And he has been Archbishop of Bombay since 1950.

Vibrantly interested in widening the layman's role in the Church, he first came to general notice when he addressed the World Congress of the Lay Apostolate in Rome in the fall of 1951.

Congratulating Cardinal Gracias this month on the occasion of his Epi-

scopal Silver Jubilee, Pope Paul VI wrote to him: "You are the first of India's sons to be chosen a Cardinal, and you have shown great attachment to the See of Peter, always manifesting a particular and praiseworthy faithfulness to his successor. We thank God for the increase these 25 years have seen in the knowledge of Christ in India, and in particular, in your Archdiocese."

The story of Gracías' life is a story of grit and zeal of a young man's great determination to succeed in his vocation in spite of heavy odds.

Born on October 23, 1900, his early life was one of great hardship and struggle. To St. Patrick's High School, Karachi, goes the honour of having given to India's first Cardinal his basic education.

His father, a Goan settled in Karachi, died when Valerian was only three years old. His father was an Overseer in the Sind Commissioner's Office. On his mother fell the great responsibility of bringing him up and the Cardinal even today is deeply conscious of the sacrifices she made for his education and welfare. A life-size portrait of his mother occupies the pride and place in the Cardinal's residence at Wodehouse Road in Bombay.

Why then did he choose to become a priest? His own answer to this question is short and simple: "I was influenced in my boyhood by the work and way of life of some Fathers and thought that the Church would be a rewarding vocation."

While the Cardinal's memories about his father are naturally faint, his memories about his mother are

vivid. In his book, *Heaven and Home*, he has paid this tribute to his mother, Charlotte: "To the memory of my mother, who, knowing not how to read, yet taught her only son more than reading could teach."

His Eminence, who enjoys the distinction of being the first to bring a Pope to India during the Eucharistic Congress held in Bombay in 1964, has also several other "firsts" to his credit. He was the first Indian to be appointed Bishop Auxiliary of Bombay and the first to be made Archbishop. Within a little over six years, he was invested with a Cardinal's red robes. Rome is no strange city to Gracías, for he studied there at the Gregorian University where he took the *Magister Aggregatus*, the highest degree in Theology. A gifted preacher, he is also known as a very capable administrator and in his pleasant personality he combines tact with firmness.

During the Cardinal's visit to America in 1955, Fordham University conferred on him an honorary degree of Doctor of Human Letters and the School of Education of Boston College awarded him an honorary Doctorate of Laws.

"The Americans do not easily forget their beginnings," says the Cardinal. "Nor do they fight shy of owning their humble beginnings. They believe that it is not work which dignifies man but it is man who dignifies work." And he substantiates his observation with this personal experience:

During his American tour, the Cardinal needed a haircut. He had no time to go to a barber. He, therefore, mentioned this to the secretary

to one of the Bishops looking after him.

And to the Cardinal's surprise, a Catholic priest came to him with all the paraphernalia. "He gave me a fine hair cut," the Cardinal says appreciatively.

The priest later disclosed that his father was a barber and that as a boy he used to hang around. That was how the priest, as a boy, came to pick up some of the art himself. He was now proving himself very helpful to Bishops in a hurry.

The award of *Padma Vibhushan* to Cardinal Gracias in 1966 was a fitting recognition of the part he had played in establishing a perfect understanding between the Church and the secular State that is India.

By his constant exhortation to Catholics to consider themselves as "Indians first and Indians last," and by identifying himself completely with India's needs and interests, the Cardinal has endeared himself to the people of all communities. At the time of the Chinese invasion of India, he hurried home from the Vatican Ecumenical Council and exhorted his community to "make tremendous sacrifices for the nation before it was too late." His organisational capacity was displayed during the 38th International Eucharistic Congress in Bombay.

St. Thomas first introduced Christianity to India. For over a century, education has been a major concern of the Church in India. The network of schools and colleges represents the greatest contribution of the Church to the cultural welfare and prosperity of the nation.

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there are 80 University Colleges, more than 6,000 schools and nearly 200 technical and industrial schools, besides a number of Teachers' Training Institutions with a total student enrolment of nearly 2 lakhs. Engaged in this vast enterprise are nearly 10,000 priests and nuns in a total staff of more than 40,000. For a small minority community—hardly 1½ per cent of the total population—this is an impressive record.

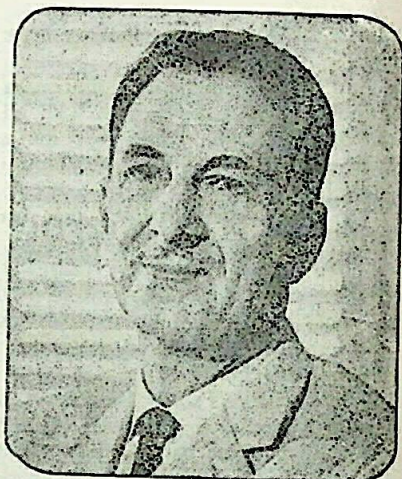
Catholic in outlook in the real sense of the term and a man of culture, the Cardinal has been a great friend and admirer of the Bharatiya Vidya Bhavan. He has presided over several symposia organised by the Bhavan and attended scores of Bhavan-sponsored functions. For nearly four decades he was an intimate friend of Kulapati Dr. K.M. Munshi. □ □ □

*Glimpses—1*

# J. R. D. TATA

## Father of Air Age in India

S. RAMAKRISHNAN



**"TRIFLES** make perfection, but perfection itself is no trifle".

Proclaimed Michelangelo, the great artist of undying fame, some 450 years ago.

And I recently met a man who lives by this grand precept. As it happened, I met him not on earth but in the air!

It was a chance meeting aboard a Bombay-bound Indian Airlines flight from Delhi; the sleek Boeing which took off from the Palam airport at 8.30 a.m. on Tuesday, April 3, 1971.

I happened to be the last but one passenger to board the plane, barely a few minutes before the take-off, though I was among the first to report at the airport.

On the front row, I saw a vacant seat. And I settled myself there with a sigh of relief, wiping with my handkerchief the beads of perspiration from my forehead.

Men who can turn myths into realities are rare, very rare. Sri J.R.D. Tata is one such. He made air travel in India a reality. Before he started it all some 40 years ago, with a tiny, two-seater "Moith", all that the country could boast of was the mythical "Pushpak," mentioned in the Ramayana. The man who today presides over the destinies of Air-India as its Chairman had an occasion on Sunday, April 18, 1971, the day on which the Jumbo jet was received ceremoniously at the Santa Cruz airport, to recall his own historic flight from Karachi to Bombay via Ahmedabad in a fragile aircraft. Today Air India can boast of "Emperor Ashoka," the Jumbo jet with its history-packed name. While dipping our heads in salute to Air-India, I give here an account of a chance meeting with Sri Tata which throws a flood of light on the greatness of the man.

Next to me was seated a gentleman who soon got up to make room for another passenger. Tall and erect, he unobtrusively walked in and unhurriedly took his seat. He was absolutely unruffled, though the seconds for the take-off were ticking away. "Surely, some genuine VIP who also knows how to keep his composure," I thought.

But the new occupant of the seat had no air of superiority about him. And as it is uncivil to study the features of your co-passenger in close detail, I just noticed what caught my eyes at a casual glance which I could not help.

Dressed in a simple light-grey full-sleeve bush-shirt and pants that did not cry for attention because of loud colour or sheen, he seemed to be in his late fifties. The forehead was broad. The sparse, brushed-back hair was greying and receding. He sported a moustache, slightly greying too. The lips were thin, the external sign of a man of quiet efficiency and tremendous will power.

The Boeing majestically took off and gracefully glided through the clouds to cover the distance of 865 miles in an hour and thirty-five minutes. I was an exhausted man after a hectic fortnight in Delhi. So I was inwardly admiring this man, this co-passenger seated next to me, who was a picture of relaxation.

But let me confess that never even for a moment had the thought crossed my mind that this man of unaffected simplicity, dignity and modesty—hallmarks of the born great—was a very distinguished son of our land, one about whom I had heard

from my school days in far off Kerala, and had wished to meet face to face for long years!

As it is not good manners to impose oneself on others unless formally introduced, I began to browse over a book which I chose at random, dipping my hand into my bag.

The gentleman by my side too busied himself in reading, a magazine, I think.

"Should one strictly follow the English etiquette of formal introduction for talking to someone towards whom he feels drawn?" I thought to myself.

I remembered that Samuel Smiles, the great English writer, was no votary of the English habit of reserve which he attributed to sheer shyness. Smiles has described thus the ordinary English man, travelling abroad: "Stiff, awkward, ungraceful, undemonstrative and apparently unsympathetic; and though he may assume a brusqueness of manner, the shyness is there, and cannot be wholly concealed. The naturally graceful and intensely social French could not understand such a character."

"Should I remain like an icicle, or break the ice?" I pondered. Meanwhile, the plane was well ahead on its swift flight.

Presently, it was time for breakfast aboard the airliner. A petite, sari-clad hostess, suave in manners, came with a tray full of eats—omelettes, biscuits and other snacks. As appears to be the wont of all our air hostesses, she came and politely enquired: "Non-veg or veg Sir?"

I have often wondered why "Non-veg" should get precedence over "veg" in our national Airlines, in the

age-old homeland of vegetarianism. A hang-over of our inferiority complex during the British Rule?

I noticed that there was a touch of reverence when the hostess served the dainty dishes to the co-passenger to my right. But I was inclined to attribute this to the hostesses' special training introduced by Dr. Karan Singh, India's youthful, dynamic and highly cultured Civil Aviation and Tourism Minister.

After tasting the very first bit of omelette, the gentleman by my side politely beckoned to the Air Hostess.

"Tastes excellent," he said. A well-deserved compliment and an expression of fine manners too, I thought.

But more questions were to follow. Questions that kindled my curiosity even more. These were quite audible to me in spite of myself.

"This tastes better than what is served by Air-India. Up to what degree did you heat the omelette? And for how many minutes?"

She replied: "Sir, in this plane there is no heating device with degree-marking. There are only high and low heating indicators. The omelette was kept for 5 minutes in low heating."

Incidentally, the catering contractors are common for Air-India and Indian Airlines.

"I see!" the gentleman said, a smile playing on his lips.

He then took the permission of the hostess and went inside the kitchen. Coming back soon, after inspecting the heating equipment, he took out his writing pad and scribbled off a note.

Now I began to wonder. This man seems to know everything about the

Airlines. He appears to be conversant even with meticulous details about the food being served. Surely, he must have something to do with the airlines. I also recalled that "extra" courtesy bordering on reverence which was extended to him by the Air Hostess.

"Can it be *him*? Surely, he must be the person," I thought.

The plane was winging its way swiftly to Bombay. Hardly 30 minutes were left for landing.

Shaking off my custom-nurtured shyness and hesitation, I ventured to speak to him:

"May I seek a clarification, Sir?"

A kindly pair of eyes were now turned towards me:

"Yes, please," he said.

"Am I sitting by the side of the great Sri J.R.D. Tata?"

Smiling affably, he said: "Yes".

Instantly he put me at ease. He, in turn, enquired who I was.

When I gave him my identity, he recalled that we had once featured him in the *Bhavan's Journal*, in the "Living Great" series.

The thought of Sri Munshiji and the Bharatiya Vidya Bhavan must have passed in his mind.

Thoughtfully, he said: "We have to build institutions around men. We must invest in men."

His thought-stream went on: "Gandhiji had a great knack of choosing men and building them up. That was why Gandhiji's movement was a great success."

"True, indeed," I said. "Out of dust he made us into men," some one has said of Mahatmaji.

Giving an insight into his tremend-

ous urge for gathering information—constructive curiosity, another trait of great man—he asked: “How is it that South India has produced so many scientists like Sir C.V. Raman and Dr. K.S. Krishnan and mathematical prodigies like Ramanujam?”

Frankly, I could not give him a satisfactory answer. “Sir, I have heard it said that the sacred waters of Cauvery have something to do with it. But I feel that the South alone is not particularly blessed with fertile brains. All parts of India have produced geniuses.”

The thought of Swami Vivekananda flashed in my mind.

I said: “I feel blessed to talk with a scion of Sir Jamsetjee Nusserwanji Tata.”

This Father of Industrial India, while travelling in a steamer had instinctively assessed the greatness of Swami Vivekananda and financed him, before world fame burst upon the “cyclonic monk” after the Chicago World Parliament of Religions.

## II

Paris-born J.R.D. Tata, who is guiding the destinies of so many commercial, industrial, educational, scientific and charitable institutions as would make one's head reel, was instrumental in putting India on the air-map of the world. He is the first pilot to qualify in India, 40 years ago. He has the distinction of ushering in the Air Age in India. His place among industrialists as the most enlightened one of undisputable. An ideal employer. his dictum seems to be: “Cheap labour is dear labour and dear labour is not cheap labour.”

As these and various other thoughts

crowded into my mind, I could not help thinking of the “Grandes Ecoles” (Great Schools) scheme which Sri J.R.D. Tata had very much desired to be woven into the scheme of Nehru Academy of Advanced Studies.

France, since Napoleonic days, had through the establishment of a number of schools or colleges known by the name “Grandes Ecoles,” achieved remarkable results. Though the alumni of the French “Grandes Ecoles” represent only about 3 per cent each year of the total number of students who pass out of her many well-known universities, 70 per cent or more of the top jobs in France—whether in the Armed Forces, Government, industry, banking or university faculties—are held today by the products of the “Grandes Ecoles.”

“Sir,” I told him, “to my mind, you seem to pay special attention, in my humble view very rightly, to that class of two or three per cent of people referred to by Pandit Jawaharlal Nehru, the pioneer of modern India's socialistic pattern of society, as the ‘creative minority’ and by Prof. Arnold Toynbee, the historian of historians, as the ‘dominant minority.’ They have averred that this 2 per cent constitute the main elements which build up the greatness of all nations—monarchic, capitalist, socialist or communist.”

Sri Tata then smilingly said, “Do you know how much thought and labour I had put into the preparation of the ‘Grandes Ecoles’ scheme for the Nehru Trust, how I had got experts from France and America to study and prepare the frame-work suited to Indian conditions, and how

ultimately the whole thing came to be put into cold storage." There was absolutely no bitterness in his voice but there was a touch of sadness, pathos.

France owes its educational and technical progress and economic advance to the "Grandes Ecoles."

He went on: "I need hardly stress the need for such an all-India institution in our present context.

### III

Presently he became thoughtful. Some sight was attracting his eyes down below.

"Ah! We are right over Trombay, the marvellous creation of Homi Bhabha."

And I saw below the rotunda of the Canada-India reactor with its dully-shining casing with an other-worldly charm about it. The dome reminded me of Gol Gumbaz, the Adil Shahi monument in Bijapur, the largest dome in the world, larger even than the more famous Pantheon of Rome.

The pier, like a colossal concrete arm stretching for thousands of feet into the brine, caught my eye. And also the stack or chimney of the reactor, taller than the Kutab Minar with even Chitore's Tower of Victory placed on top of it. Yet we could look down on it from the heights of the jet!

The cumulative sight of all these revived in my mind the memory of the man who had lifted the nation in one grand sweep from the bullock-cart age to the atomic era—Dr. Homi J.H. Bhabha. Pleasant memories of my talks with him on four or five occasions between 1951 and 1964 when he participated in the annual

lecture series of the Bhavan, the heart-warming sight of this world-famous scientist coming with his aged, loving mother, affectionately giving her a helping hand to climb the steps.

"Yes, he knew how to pick his men," Sri Tata said.

"Sir, I have heard it said that Dr. Bhabha used to watch incognito Indian science students abroad and attract them to India. He never bothered about their region or religion. Any-one he found intelligent and industrious he picked up for the Tata Institute of Fundamental Research or the Atomic Research Centre. For him there was no hurdle of choosing men through Selection Committees or the Public Service Commission. Panditji had had given him the *carte blanche*. And for you too."

Even as the plane touched down at Bombay's Santa Cruz airport, there arose another occasion for me to comprehend the greatness of Sri Tata.

To get down from the giant belly of a Boeing, you need a ladder—a ramp, in the airline jargon. Mounted on wheels, these ramps are kept ready at all airports. But when our plane landed, there was some delay in pushing in one and fixing it. At once, Sri Tata was heard telling the staff in the plane: "There is a built-in ramp in all Boeings. Why not unlock and use it?"

Here was a man who knew well what he knew. And we all came down by that built-in ramp.

Postscript: Back at my office desk, I checked up Sri Tata's year of birth. 1904. So he is in his late sixties, not fifties as I had imagined. □ □ □

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# Birth of a Nation Bangla Desh

DR. ASOKE MAJUMDAR

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ON December 30, 1906, the All-India Muslim League held its first session at Dacca to proclaim the unity of all the Muslims of this sub-continent. During the midnight between March 25 and 26, 1971, the Pakistani gunners in Dacca literally blasted off the shackle of imposed unity which had kept Bengali Muslims, like other Indian Muslims, in mental confinement of medieval obscurantism.

But even before the birth of the Muslim League, forces were active to give the Indian Muslims an identity separate from the Hindus. The first man to preach this doctrine effectively was Sir Sayyid Ahmad Khan.

His primary instrument was the educational institute he founded at Aligarh which in course of time blossomed as the Aligarh Muslim University—Sir Sayyid's permanent contribution, not so much to education as to Indian politics.

The claim of Sir Sayyid and his contemporary Muslim leaders was that the Hindus and Muslims were two races and two political entities, which was a wedge driven between the two communities. His successors went on widening the gap till under Mr. Jinnah's resolute leadership, the Indian Muslims embraced the two nation theory and hailed with joy the birth of Pakistan, pure land of the Muslims.

## II

Now under the leadership of Shaikh Mujibur Rahman (lit. 'one who obeys the compassionate God')<sup>1</sup> the entire facade propped up on false premises but based on little foundation has toppled over.

Mujib was born in March 17, 1920 in village Tangipara, Fardpur District. His father Shaikh Lutfar Rahman was a court *sheristadar*. Mujib was the eldest of a family of two brothers and four sisters. His younger brother Abu Nasser later started a business at Khulna, where he is now reported to be leading the movement. Mujib's nephew Mani (son of his second sister) was a prominent student leader at Dacca till recently.

At the age of seven, Mujib was admitted to the school at Gopalgunj, a sub-divisional town. But at the age of 14 when he was in class seven, he began to suffer from eye trouble,

which forced him to give up studies for three years. Thus he passed the High School examination (then called Matriculation) in 1942.

When Mujib rejoined the school at the age of 18 (in class VIII), Mr. Fazlul Huq and Mr. H.S. Shurwardy came to Gopalgunj to address a meeting. An incident in that meeting led to his arrest followed by a week's imprisonment, the first in a long series. But recalling his first experience in jail, Mujib has said: "I became an adult the day I set my foot in prison".

This incident also brought him into contact with Mr. Shurwardy, who played an important role in his political life.

In 1942, Mujib passed the Matriculation examination and got admitted to the Islamia College, Calcutta. Soon he became an important member of the Muslim Students Federation, and his room in the Baker Hostel became a centre of political activities.

In 1946, Mujib rendered very valuable service to Mr. Shurwardy in his election from the Fardidpur District. This election decided the fate of India and Bengal was partitioned.

After the formation of Pakistan, Mujib came over to Dacca and taking his graduate's degree (B.A.) in 1947 joined the law course. But within a year, he got himself involved in the language controversy.

The language controversy was first started by Mr. Dharendra Nath Dutta, who is reported have been shot dead by the Pakistani soldiers at Comilla on March 27, 1971. In the Pakistan Constituent Assembly on February 25, 1948, Mr. Dutta moved an amend-

ment to the Assembly rules to permit Bengali to be used in the House along with Urdu and English. This was stoutly opposed by the Prime Minister Mr. Liaquat Ali Khan, who insisted, that Pakistan was an Islamic State, and the language of the Muslims being Urdu, only Urdu could be the national language and used in the Assembly.<sup>2</sup> Mr. Dharendra Nath Dutta later was to become one of Mujib's most trusted advisers.

The Bengali Muslim members of the Pakistan Constituent Assembly did not press the language issue; probably their silence emboldened Mr. Jinnah declare in his convocation address a month later at Dacca: "Let me make it clear to you that the State Language of Pakistan is going to be URDU and no other language." Shouts of 'NO NO' greeted the Qaid-i-Azam. It was possibly a spontaneous reaction, but Mujib was present in the hall, and joined the students in their protest.<sup>3</sup>

Mujib's political career now began. He toured all over the province and organised public opinion in favour of Bengali. He was first expelled from the Dacca University but soon after readmitted. Then the Government imprisoned him on September 11, 1948, but released him after six days. On his release, Mujib organized the poorly paid staff of the University who went on strike under his leadership. This time he was expelled for good, since he refused to sign an undertaking for good behaviour in future. Mujib's comment was: "I shall return to the University, but not as a student."

Some time after his expulsion, Mujib was rearrested, by the East

Pakistan Government headed by Mr. Nurul Amin, the lone non-Awami League member returned to the National Assembly in the 1970 election. Mujib was released in 1952 but during this interlude, the Awami League was formed in June 23, 1949, among others by Maulana Bhashani, President (formerly President Assam Muslim League) Samsul Huq, Secretary and Aaur Rahman. Mujibur though in jail was appointed as Joint Secretary. But the very existence of this party was denied by Liaqat Ali Khan even in 1951.

In 1952, when Mujibur came out of the prison, Shamsul Huq fell seriously ill, and Mujibur was appointed Secretary in his place.

During the 1954 election, the Awami League formed a United Front with Mr. Fazlul Huq's Krishak Praja Party and some splinter groups including that of Mr. Shurwardy's. When the election brought the United Front to power, Mujibur was appointed minister in charge of trade and commerce. But the United Front Government was soon overthrown by the centre and Mujib was imprisoned.

Soon violent discord disrupted the United Front which was only to be expected, for it was temperamentally impossible for Mr. Fazlul Huq to work with Mr. Shurwardy. Mr. Shurwardy became the Prime Minister of Pakistan for a short period during which he united the provinces of West Pakistan into 'one unit' and strove to establish parity of representation between East and West Pakistan. Mujibur at first refused to agree to this anti-democratic scheme, which he later accepted reluctantly, when Mr.

Shurwardy promised him that there will be parity not only in representation in Parliament, but in all other spheres, such as administration etc. Soon he was disillusioned.

Field Marshal Ayub Khan came to power in 1958 and declared all illegal political parties. Later Ayub Khan promulgated his 'Basic Democracy' which Mujib refused to accept. But in 1966, the law permitted the parties to function again and Mujib resumed his political activities. In March 1966, he was elected President, and Mr. Tajuddin, Secretary, of the Awami League. It may be mentioned here that in private life Mujib was an insurance agent, and I have heard that later the insurance company paid him Rs. 1000/- p.m.

In 1965, Ayub Khan had to contest for the Presidentship of Pakistan. This gave Mujib an opportunity to form the Combined Opposition Party (COP) consisting of the Awami League, National Awami League, Council Muslim League, Jamat-i-Islami, Nizam-i-Islami, and National Democratic Front. President Ayub Khan ridiculed the COP as a 'cult of power', but COP's candidate, Miss Fatima Jinnah, proved to be much more formidable than Ayub Khan had bargained for.

Then came the Indo-Pak war of 1965. The Karachi Radio (as it is doing now) made such mendacious claims of victory that the West Pakistanis really came to believe that they had won the war. Hence they bitterly opposed the Tashkent Pact, which to them was inexplicable. The East Pakistanis had a better understanding of the war, and realized the hollow-

ness of the Indian bogey. They were of course told that had India invaded East Pakistan, China would have come to their aid. But the assurance did not appeal to Mujib and his friends, who came to believe in a friendly India. However, they managed to force the Government to raise the East Pakistan Regiment (about 5000 strong) which is now fighting the West Pakistanis.

It was at this time that Mujib framed his now famous programme of 'six demands' and was promptly thrown into prison under the Defence of Pakistan Rules. After he had spent 21 months in prison, Mujib was removed to military custody as the principal accused in the notorious Agartala Conspiracy Case. It was alleged that he had plotted with members of the armed forces to get East Pakistan's independence with Indian help.

Strikes and popular demonstration followed Mujib's arrest and continued throughout the trial which lasted for nearly a year. He now became the focal point of Bengali nationalism. The trial ended inconclusively with Mujib's release, but its aftermath led, or at least greatly contributed, to the downfall of Ayub Khan, who abdicated in favour of General Yahya Khan. Yahya Khan reimposed military rule.

On March 25, 1969, General Yahya Khan imposed Martial Law throughout the country, and dissolved the National and Provincial Assemblies. Next day he promised in a declaration to transfer power to the people after 'bringing sanity' to the nation which had been ravaged by widespread disturbances. He added: 'I have no

mission other than the creation of conditions conducive to the establishment of a constitutional Government".

On November 28, 1969, Yahya Khan fixed October 5, 1970 for election to the National Assembly, and on January 1, 1970 lifted the ban on political parties. By this time, Mujib was left with little illusion about most political leaders, and resolutely refused to form a 'United Front'. In September, the southern part of East Pakistan was ravaged by the worst cyclone in human memory, and the elections were postponed till December 7.

The Awami League under Mujib's leadership gained 167 out of 169 seats allotted to East Pakistan in a National Assembly of 313 seats for the whole of Pakistan, East and West together. Thus the Awami League had an absolute majority. Recalling this, Mujib told a friend in March last: "In India, Mrs. Gandhi wins the election and becomes the Prime Minister. In Pakistan I win the election but President Yahya Khan continues to rule."

The Assembly was due to meet on March 3, 1971. But on March 1, Yahya Khan postponed its meeting, and what was more ominous, dismissed Vice-Admiral S. M. Ahsan, till then the Governor of East Pakistan. Admiral Ahsan had established cordial relation with Mujib, and it is now known that he had warned Yahya Khan against his mad venture, and in any case refused to be a party to a genocide.

Yahya Khan called a conference of politicians at Karachi on March 10, but Mujib refused to attend it and

trouble started in unhappy Bangla Desh. On March 5, reports came of 500 Awami League volunteers and civilians killed by the Pak army. Next day Yahya Khan issued an ordinance convening the National Assembly on March 25, possibly he had already fixed the date of the *koti-i-am* (genocide). Mujib was not taken in by Yahya Khan's subterfuge and on March 7, he told government servants to take orders from him, asked the people not to pay taxes, and declared that his party would not attend the Assembly unless the martial law was lifted, and power transferred to the elected representatives of people; he also demanded the return of the troops to their barracks and an inquiry into army killings. The same day the soldiers of East Bengal Rifles refused to shoot at Bengali volunteers. They had to pay dearly, for the Pak Army attacked the 'Pilkhana', the E.P.R. barracks, at Dacca on 25-26 March midnight and after a bitter struggle killed all the E.P.R. men found there.'

Then events followed in quick succession. On March 8, Mujib launched the civil disobedience movement, and next day the Dacca High Court Judges refused to swear in Lt. General Tikka Khan, successor of Admiral Ahsan.

To crush this mounting hostility the crafty Yahya Khan arrived in Dacca in the middle of March to begin his round of talks with Mujib. To lull suspicion, Tikka Khan ordered inquiry into army killings on March 17, but next day Mujib rejected the inquiry as frivolous. On March 19, Yahya Khan began his round of talks

with Mujib, and, to give a semblance of reality, collected at Dacca the leaders of West Pakistani parties including Mr. Bhutto who arrived on March 21.

Next day Yahya Khan again postponed the inauguration of the Assembly but the talks went on and it appeared that a negotiated settlement was imminent. On March 25-26 midnight the *katl-i-am* began.

Yahya Khan arrived at Dacca on March 15 ostensibly to parley with Mujib, but apparently to finalize plans for the destruction of national sentiments. He left surreptitiously on the night of March 25, even as the Punjabi soldiers were moving out in their armoured cars and tanks—so generously supplied by super powers—to destroy peacefully sleeping men of his own faith.

The present whereabouts of Shaikh Mujibur Rahman is unknown. Most probably he is free, and will one day lead the government of his country. In the meantime people of Bangla Desh, must fight till their beloved country is free from the West Pakistani barbarians.

### III

Now a six-member war cabinet has been formed (April 17) under the Presidentship of Sheikh Mujibur Rahman; in his absence the Vice-President Sayyid Nazrull Islam will carry on the duties of the President with Mr. Tajuddin Ahmad as Prime Minister. The first diplomatic mission of Bangla Desh has also been opened at Calcutta on 18 April. What should India do now? There is an insistent and widespread demand for the recog-

dition of Bangla Desh, and it has been pointed out that such recognition would be in conformity with international law. This is true to the extent that a sovereign state has unfettered right of recognizing or not recognizing any other State. (The U.S.A. recognized Israel within about six hours after its formation, India has, not yet recognized her.) There is actually no law which determines the recognition of one State by another. Recognition is largely a matter of policy dictated by circumstances then prevailing, and as one historical situation is never exactly similar to another, the doctrines underlying the principle of recognition have varied from time to time. It can be reasonably expected that the Government of India will recognize

Bangla Desh when the time is opportune.

1. There has been some speculation in the foreign press about the appellation Shaikh. It really signifies nothing. However, it may be added here that Bengali Muslims are usually classified as Shaikhs and Sayyids, the former denoting local converts and the latter descendants of the Prophet, most of the Bengali Muslims being Shaikhs. In the medieval age, the Sufi saints in India were always called Shaikhs as a title of reverence, like Shaikh Jalal of Sylhet. It is possible that one of Mujib's ancestor was a minor Sufi Saint with local reputation.
2. Mr. Liaquat Ali Khan was speaking in English so that the Bengali Muslims could understand him.
3. Mr. Jinnah's knowledge of Urdu was practically nil, while Mujibar Rahman has a working knowledge of Urdu.

□ □ □

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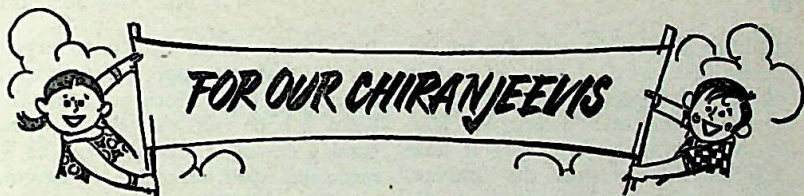
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My dear Chiranjeevis,

I AM happy to announce to you that the following chiranjeevis who took the trouble of learning a song or poem in another language than their own mother tongue and answering the questions set on them have secured prizes. Prize books will be sent to them shortly. My congratulations to them for this.

Concerning the Random Scent Competition No. 1, I wish to inform our chiranjeevis that the results will be announced shortly. Since each one of the competitors has listed all the thousand and odd words of the fifth canto of the Kumarasambhavam with their meanings and then sorted

them out into ten classes on the basis of the given principles, the valuation has been rather slow and as such the results have been late in announcing.

In this issue I am announcing the next Random Scent Competition for the benefit of our chiranjeevis. As you already know the winners in this will get a first prize of Rs. 50.00 in the form of selected books published by the Bhavan and a second and third prize of Rs. 30.00 and Rs. 20.00 and fifty consolation prizes of Random Scent bottles. For the first competition also these prizes will be given.

One more appeal to our chiranjeevis. I have not so far imposed any

---

*List of the Winners :*

1. Kum. H.V. Hema,  
Imphal, Manipur.
2. Sri G.T. Narasimha Char,  
Mysore.
3. Smt. Nagalakshmi  
Krishnamoorthy,  
Madras-4.
4. Kum. Nandini L. Narasimham,  
Allahabad-1.
5. Sri R.L. Narasimham,  
Allahabad.
6. Kum. Tarjani Wanjara,  
Bombay-89.
7. Sri C. Raman,  
Rambasamudram,

- Tamilnadu.
8. Sri Shirish Kumar Mishra,  
Nayagarh, Orissa.
9. Sri K.K. Sankaran,  
Bombay-71.
10. Kum. Harihar Geetha R.,  
Bombay-19.
11. Sri R.V. Kameswaran,  
Mahboobnagar.
12. Kum. S. Meenakshi,  
Bombay-71.
13. Kum. S. Kanungo,  
Sambalpur, Orissa.
14. Sri P.N. Anantharaman,  
Karaikudi-3,  
Tamilnadu.

condition such as an entry fee for the competition nor do I think of it. But yet may I appeal to all our chiranjeevis that they should help the cause of the Bhavan by becoming at least Associate Members of the Bhavan. Every Associate Member gets the Bhavan's Journal and is invited to participate in the Bhavan's functions and he is entitled to a 25 per cent discount on all Bhavan's books when he

buys them. Since we are enlarging our field of activities and making a collection for Munshi Memorial Fund, I hope you will help us by becoming Associate Members and/or by requesting your friends to become members if you happen to be already a member.

Yours affectionately,

MAMA.

### RANDOM SCENT COMPETITIONS—No. 2

Sponsors: MATA LACHHMI CO. Manufacturers of RANDOM SCENTS, Fountain Chambers, Nanabhai Lane, Bombay-1.

First Prize: Rs. 50/-; Second Prize: Rs. 30/-; Third Prize: Rs. 20/- in the form of selected books published by Bharatiya Vidya Bhavan and Fifty Consolation Prizes (of Random Scent Bottles).

Subject:

There are seven hundred verses in the Bhagavadgita. Of these verses which verse has had a great fascination for you?

(1) Write down the verse in Devnagari script and also in English transliteration. (2) Write down the Chapter No. and the Verse No. for this verse. (3) What is the sub-heading or name given to the Chapter of the Gita where this verse occurs? (4) In exactly five sentences but never more than five sentences, say why this verse has fascinated you more than other verses?

You have to choose one verse and one only. Don't go out of your way and start writing something like: I really like many verses. For instance this verse is equally interesting and so on. Such digression is to be completely avoided and answers must be strictly to the point.

Your results will be based on the relevance and correctness of your answers.

Last date for answering and sending up your answers is 30th June 1971.

Cut out the coupon given below and attach it to your answer and send them to

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Whether Associate Member, if so No. ....

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## ....Without Comment

IT is easier to shed tears than privy purses.

—*Indira Gandhi*, Prime Minister of India.

THE political situation (in Mysore) is so much confused or diffused that I cannot see any light.

—*Dharma Vira*, Governor of Mysore.

I AM glad the Maharaja has given birth to an Emperor! (Air-India's first Boeing 747).

—*Nawab Ali Yavar Jung*, Governor of Maharashtra.

THE new Jumbo Jet (Boeing 747) is the 747th wonder of the world.

—Air-India Advertisement.

HAPPINESS comes from the integration of one's daily life with spiritual values and when one is at peace with oneself and with one's environment.

—*Indira Gandhi*, Prime Minister of India.

THE youth are not interested in power politics. They seek instead an idealistic solution in the problems of Ceylon and to their own problems... We of the older generation are living in the present and quarrelling about the past. The youth are living the present and thinking of the future.

—*J. R. Jayewardene*, Leader of the Opposition,  
Ceylon Parliament.

NOTHING looks more ghastly than a badly tied turban.

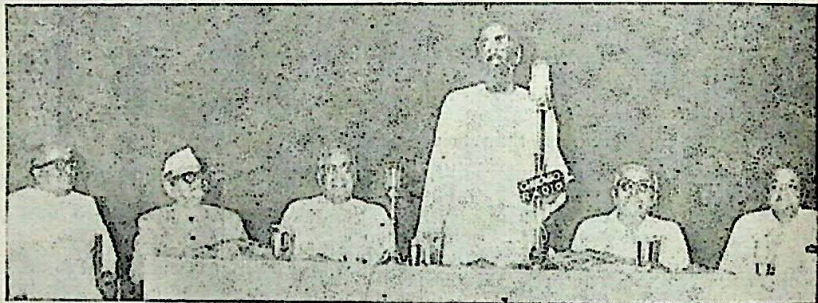
—*Air Chief Marshal Arjan Singh*,  
Indian Ambassador to Switzerland and the Vatican.

I AM not a real Raja. It is just part of my name.

—*Raja Kulkarni*, M.P.

THE income of the Lord Venkateswara Temple in Tirupati during March was Rs. 36,35,535.37. The income for the same month last year was Rs. 24,37,777.

## Notes & News



### GITA'S RELEVANCE TO MODERN INDIA

THERE is no escape from work for anyone born on this earth. Even Lord Krishna, who had nothing to gain in all the worlds, had to work. If He did not, the giant wheel of life would grind to a halt.

Dr. V.K.R.V. Rao, former Union Education Minister, made this observation in Bombay on April 17, 1971 while speaking on the *Relevance of Bhagavad Gita for India Today* at a meeting organised by the Bharatiya Vidya Bhavan.

He emphasised that as the masses always were prone to imitate the leaders, the latter had to set worthy examples before the people. This was termed as "Demonstration Effect" in the West.

He also emphasised that work had to be done in a spirit of dedication to God. "You cannot offer anything ignoble to God and therefore all your work will become at once sanctified," he said.

Another Gita ideal was respect for all beings. "To one who sees everything in God, God would be in everything too," he said.

Dr. Rao explained that the Gita contained all the ideals for a secular, democratic system of Government.

Swami Chinmayananda presided over the meeting.

### P.E.N. PRAISE FOR DR. K. M. MUNSHI

THE All India Centre of the P.E.N. organised in Bombay on April 19, 1971, a seminar on "The Life and Work of Dr. K.M. Munshi."

Participating in the Seminar, Sri S.K. Patil said that the late Dr. Munshi had a composite personality. When in Jail in 1930, he had taught the basic knowledge about politics to satyagrahis.

As Home Minister of the then Bombay State and as the Union Food Minister he had proved his administrative ability.

"It is very difficult to name even five persons in India today who would stand in comparison with Dr. Munshi," Sri Patil said.

Prof. G.D. Parikh, former Rector of the Bombay University, said Dr. Munshi had influenced every field that he touched. "The Bharatiya Vidya Bhavan stands for his love for the Hindu culture and broad outlook," he said. Sri Munshi who wanted the revival of Sanskrit was at the same time in favour of retaining the study of English in the country, he added.

Sri Ashok Desai and Sri Harindra Dave also spoke. Madame Sophia Wadia presided.

## GUJARAT GOVERNMENT BACKS MUNSHI FUND

THE Gujarat Government has donated Rs. 2 lakhs towards the Rs.1-crore Munshi Memorial Fund for consolidating and expanding the activities of the Bharatiya Vidya Bhavan. The appeal for the Memorial Fund has been endorsed by Rashtrapati Sri V.V. Giri.

In April, two well-attended benefit performances under the aegis of the Bhavan were given by the noted danseuse Vyjayanthimala at Baroda and Ahmedabad to help swell the Fund.



## PARAMANAND KAPADIA PASSES AWAY

SRI Paramanand Kapadia, who had distinguished himself in various fields, passed away in Bombay on April 17, 1971. He was 78.

A freedom-fighter in his younger days, Sri Kapadia, though deeply religious, fought against social and religious obscurantism. He became the leader of the Bombay Jain Yuvak Sangh and the Editor of *Prabhudha Jeevan*, a Gujarati fortnightly.

Sri Kapadia leaves behind his wife and five daughters.



## RS. 1 LAKH DONATION TO BHAVAN'S SCHOOL

A handsome donation of Rs. 1 lakh for the Bharatiya Vidya Bhavan's Mahila Mandal School at Andheri, Suburban Bombay, was announced by Sri Somabhai Patel on behalf of

Messrs Raman Brothers at the School's annual prize distribution function held on Sunday, April 18, 1971.

Sri Sombhai, who gave away the prizes to smartly-dressed school children, as the Chief Guest, said the donation was towards the construction of a wing of the primary section of the school. Standard IX is to be added to the school from the next academic year. Every year, one more standard is proposed to be added up to the S.S.C. level.

Dr. A. C. Shah, Economic Adviser to Bank of India and a leading member of the Parents' Committee formed for raising a School Building Fund, announced that the Committee would help raise Rs. 5 lakhs.

A donation of Rs. 35,000 by way of Life Membership from the parents, guardians and well-wishers was announced by Sri J.S. Vora, another prominent member of the Parents' Committee.

Sri S.G. Nevatia, Hon Secretary of the Bhavan, while expressing his gratitude for the generous donations, said never had he witnessed such spontaneous co-operation and enthusiasm on the part of parents and guardians to help an educational institution.

A resolution eulogising the contribution of Kulapati Dr. Munshi in various fields, particularly education, was passed at the very outset, followed by the observance of a two-minute silence in memory of the departed soul.

Principal Smt. Kashmira Pandit welcomed the guests and presented the annual report of the school.



### **VIJAYANTHIMALA: A DEDICATED DANSEUSE**

NO more for her the lure of a film career, lucrative and glamorous as it is. For, she has become a full-time votary of Bharata Natyam—the 3000-year-old Indian dance form that symbolises the eternal quest of the individual soul for reunion with the Infinite.

That is Vyjayanthimala. She has danced her way into the hearts of millions of art-lovers all over the world. Art critics have smothered her with rave reviews; yet it is humility that shines through her well-chiselled visage.

Wrote the *Manchester Guardian* dance critic of her: "An unselfconscious conqueror across the foot lights." And the *London Times* reviewer was charmed by her "wonderful ability to freeze her limbs ever so gradually, from whirling activity into a marmoreal pose."

She seems to be made of dance and her dedication to the art has now become total. It is a strenuous art calling for complete mastery of body and mind, unflinching discipline and rapt devotion, and a transcendental quality of projecting through the movements of the dance a state of ecstatic surrender to the very cosmic forces of rhythm and melody which is called "The Other Mind."

Yes. The Bharata Natyam dancer has to be a fitting instrument and a dedicated vehicle, through movements of the body and manifestation of the spirit, for communication of eternal truths.

And it is this pristine purity of Bharata Natyam that Vyjayanthimala is striving to project to a world hungering for an artform that uplifts the heart and ennobles the spirit.

Equally proficient in Bharata Natyam which she learnt under Vidwan Tanjore Kittappa Pillai, in Mohini Attam, learnt from Smt. Chinnammu Amma, and in Kuchipudi, mastered under Vempati Chinna Satyam, Vyjayanthimala deservedly won the national honour of *Padma-shri* in 1968.

Encouraged by her art-loving and understanding husband, Dr. C. L. Bali, she founded in Madras and Bombay, "Natyalaya," a non-profit-making institution solely aimed at propagating and perpetuating the dance heritage of the country. It gives freeships and scholarships to the needy but deserving students. Many foreigners too study in "Natyalaya."

Besides being a classical dancer of the purest type, she is endowed with a remarkable sense of music and a flair for choreography. She has to her credit

a number of ballets choreographed by her such as "Chandalika," "Andal" and "Tiruppavai." Unsought, many titles have been bestowed on her by institutions of repute.

Currently, Vyjayanthimala is giving a series of benefit performances in the country to help swell the Rs.1-crore Munshi Memorial Fund.

"It is a pleasure to dance for a cause dear to Dr. Munshi because he gave a new life to our ancient art and culture," says she.

"Bharatiya Vidya Bhavan," she told an enthusiastic gathering in Gujarat recently, "is engaged in nation-building activities and is carrying forward the work of Kulapati Dr. K. M. Munshi."

The talented artiste has already given benefit performances in aid of the Dr. Munshi Memorial Fund in Ernakulam, Calicut, Baroda, Ahmedabad, Hyderabad and Guntur. She will be staging more such eagerly-awaited programmes in Bangalore, Mangalore, Trivandrum, Coimbatore, Surat and Bombay.

## NOTED JOURNALIST DIES

SRI C.H.V Pathy who was the Editor of the *Sind Observer*, Karachi, in the pre-partition days, and later Editor of *Kerala Chronicle* passed away last month in Madras.

Sri Pathy, after he came over to India from Karachi in the wake of partition, was also on the editorial staff of the *Bhavan's Journal* for some time.

## KUMBHABHISHEKAM

A three-day "Ashtabandhana Kumbhabhisheka" for the nine planetary deities installed at the Navagraha Shrine at the Bhajana Samaj, Matunga, Bombay, concluded on April 23.

To the accompaniment of Vedic chants, the "Abhisheka" was performed under the supervision of Sri Narayana Dikshitar of Sengalipuram.

Mandalapuja and Laksharchana will be performed for 48 days at the renovated shrine.

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# A GLIMPSE OF BOOKLAND

## **THE MIND OF J. KRISHNAMURTHI**

Edited by Luis S.R. Vas, Published by Jaico Publishing House, Bombay. Price: Rs. 6.00. Pages XII + 319.

THIS timely publication by Jaico is quite welcome. The Editor has gone about his task thoroughly and the result is a useful and good book. The book is in 6 parts: The first part entitled "Introductory" projects the picture of J. Krishnamurthi. Part II contains the conversations which a number of people—C.L. Nahal, E.A. Wodehouse, David E.S. Young, Leopold Stokowski and Carlo Svares—had with the great thinker. Part III deals with Man, Nature and Reality in the teachings of Krishnamurthi. Part IV is Personal Reactions, while part V is Comparative Studies. The Last part, which indeed is the best and most comprehensive, analyses the implications of Krishnamurthi's thought. Besides these 6 parts there are three appendices—the last of which contains some aphorisms of the mighty thinker.

The story of Krishnamurthi's remarkable life is too well known to be recounted here. The bold step he took in renouncing all the mighty amenities and aids provided for him in order to approach life directly shows his inward power and strength. He has gone on steadily since then. His method is unorthodox. He does not seek "to expound a theory, formulate a concept or prove a thesis... Instead he has undertaken the task of developing in his listener a new attitude towards life".

A powerful speaker with an Oxford accent, Krishnamurthi impresses one as absolutely sincere. His clarity of thought, cogency of representation and aptness of expression have attracted many intellectuals. "Most of my life I have depended psychologically on

Krishnamurthi's Light", says David E. S. Young.

What is it that is new in Krishnamurthi's "Philosophy"? E. A. Wodehouse points out that Krishnamurthi "has re-enthroned Nature, or Manifestation, as the mediate term between Reality and Man..... All the currents of Being are flowing in the same direction, and what Reality is doing through Nature, it is also seeking to do through Man." The supreme task of Krishnamurthi is the awakening of intelligence. This intelligence or wisdom, says Maurice Frydman, "is the fruit of self-knowledge, of knowing oneself integrally, minutely or correctly".

This interesting book *The Mind of J. Krishnamurthi* edited so well and competently by Louis S. R. Vas is as valuable as it is timely. This Volume serves as the editor suggests, as "a refresher course" to those acquainted with Krishnamurthi's writings. To those who are not acquainted with the great man's writings, the book serves as a very good introduction. The book also contains the famous speech of J. Krishnamurthi "*The Dissolution of the Order of the Star*". Both Louis S. R. Vas and Jaico Publishing House deserve our thanks for putting this lively book in our hands.

—N. Nanjunda Sastry

## **MEDICINAL SECRETS OF YOUR**

**FOOD:** Dr Aman, Director and Consulting Gynaecologist, Obstetrician and Diabiterian, Indo-American Hospital for Women and Children and Research Institute of Clinical Dietitics and Family Planning, Mysore. Published by Secretary, Indo-American Hospital, N.R. Mohalla, Mysore-7. First Edition 1969. Subsidised Price: Rs. 75/-.

WHAT modern scientists have now been slowly recognising as a most potent and determining factor in the physical, mental and spiritual life of man was a matter of an axiomatic nature in India long long ago. That Anna or Food was regarded as Brahma and that its study was carried out in the most systematic manner is clear from the most reverential statements round in the Upanishads and in other treatises. Even today the illiterate mother in the villages of India has a store of medical and other valuable knowledge about food and health and she brings up her children and her wards into healthy adults by their application. But with the advent of Western education there has been a set-back and the modern educated women seem to be tending towards a state where these time-honoured secrets of food and health are likely to be things of the past. While not pretending to say that all these items of knowledge were accurate and scientifically sound, though many must have been sound, considering the longevity of people, their freedom from ailments and their superior resistance to disease, it is only proper that a scientific study in these should be done by competent men and women and the results of such study and research increasingly made part of the life of our generation.

The book under review is one such attempt and as an attempt it has succeeded admirably in presenting the salient facts concerning food. The book is divided into sixteen parts and in each one of these the author deals with Nutrition, Foods, Leafy and non-leafy vegetables, Roots and tubers, Nuts and Oil Seeds, Cereals and Millets, Pulses, Spices, Flesh Foods, Miscellaneous Foods, Ideal Diet, Food Poisoning, Allergy, and Food Contraceptives and Family Planning.

The descriptive parts are excellently done and the equivalents of foods and vegetables in the various languages of India have been given and this is an asset to the Indian reader who is more familiar with these words. The book is

profusely strewn with statistical information regarding foods and their nutritional value. Though how foods ought to be cooked and used is not within the scope of the book, the author does refer to familiar recipes and modes of using of many of these foods.

A well prepared index enables the reader to reach whatever information he needs with ease and an Appendix containing a list of additional References and Suggested Reading helps the more curious reader to go to other sources. At the end of each chapter also there are copious references and it is beyond all doubt that the statements made in the body of the book by the author have been based on either personal research and experimentation and study or on those of reliable authorities. The author has laid everyone in debt by this work of dissemination of useful medicinal knowledge on foods.

A book of some 800 pages with such valuable information is made available by virtue of the subsidy at a moderate price of Rs. 75/- and it is a book that should be found in every home.

The book is well got up and the printing is free from errors and elegant.

R. A. Kashyap

#### THE CALL OF THE UPANISHADS:

By Rohit Mehta, Bharatiya Vidya Bhavan, Bombay, 1970, pp. 1-318.  
Price: Rs. 15.

ROHIT MEHTA is one of our keen students and interpreters of India's metaphysical and occult teachings enshrined in her ancient sacred literature. He has attempted, in the work under review, to present the hidden and living wisdom of the ten major Upanishads and also of *Sevetsvatara*, the eleventh, which he considers to be as important as the other ten. The key-note of each Upanishad, based on its contents, is effectively summarised in the title of each chapter. For instance, the *Isavasya* Upanishads is stated to deal with the spiritual experience, hidden behind the "Golden Veil." The *Katha* Upanishad is concerned with the various aspects of the theme of death and the "Great Beyond." The

Kena Upanishad deals with the subtle somethings that "impels and motivates particular mode or pattern of action" and so on.

An attempt has been made, and very successfully, to present the meaningful and logical linkages between the various verses of the text, thus bringing out the significance of the whole Upanishad. The interpretation has a great deal of originality, bearing testimony to the author's first-hand experience of some of the themes dealt with in the text. It throws light on the main problem of each Upanishad. This is in strong contrast with the academic or doctrinaire interpretation contained in the interpretations of professional scholars. The whole work makes a delightful, enlightening reading, though the frequent exhortations, such as "Be it noted," "Be it remembered" could have been easily avoided. Addition of a few well-known commentaries, such as those of Radhakrishnan, Ranade, Sri Ramakrishna Math publications in the bibliography would have made it more comprehensive and representative.

—Kewal Motwani

### TAMIL

**VIVEKA CHUDAMANI** (Tamil Translation) by "Anna". Published by Sri Ramakrishna Math, Madras-4. Price Rs. 4.25.

**FOREMOST** among the *Prakarana-granthis* of Sri Sankara Bhagavatpada is the *Viveka-Chudamani* by means of which he has sought to teach the truth about the self and the methods of seeking it to such of us as are unable to follow his great Bhashyas. The present work consists of 380 mellifluous verses, which are easy to remember and are written on the lines of a Guru actually teaching a *shishya*. His Holiness Sri Chandrasekhara Bharati, the late pontiff of Sringeri Math, has written an illuminating commentary in Sanskrit on this work.

Sri "Anna" who has written a number of useful books in Tamil on religious

topics has again laid the Tamil readers under a great debt of gratitude by writing the present translation, which maintains a high standard. The Sanskrit text is followed by a transliteration in Tamil, word-by-word meaning in Tamil, and valuable notes. He has included two useful indexes. A very well-produced book that must find a place in all Tamil homes.

—V. A. K. Ayer

**SWAMI DAYANANDA** by B.K. Singh, Published by National Book Trust, India, New Delhi. Price Rs. 2.50.

INDIA'S Cultural renaissance of the 19th century was spear-headed by stalwarts like Raja Ram Mohan Roy, Keshub Chander Sen, Mahadeva Govinda Ranade, and Swami Dayananda Saraswati. The special contribution of Dayananda, however, lay in the fact that his was the result of a re-evaluation of the Vedas themselves in the context of the rising rationalist temper of those days.

After giving a historical background to the times of Dayananda, the author refers to the rat incident which shocked the youth's faith and the two deaths in his family which set his mind on the quest for truth about life, in the manner of the Buddha. The author's treatment of the earlier chapters where he recounts the youth's listless wandering till he met his master at Mathura could have been made more interesting. Certainly his transformation from an innocent village lad to a questioning soul, a revolutionary thinker and a Vedic scholar who could keep a crowd of aged pandits at bay; and a fiery patriot who was suspected to have had a hand in the 1857 uprising—these factors admit of high drama; and the author has missed a great opportunity of building one about Dayananda; for, the entire book betrays an air of perfunctoriness. Even the last chapter containing the summing up suffers from it, besides wrong emphases. Lack of a bibliography and the rather long errata list are glaring.

—V. A. K. Ayer



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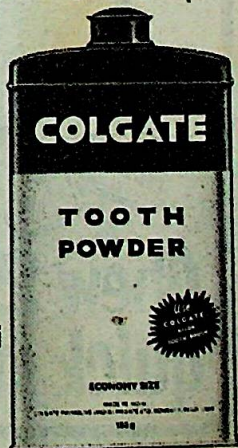
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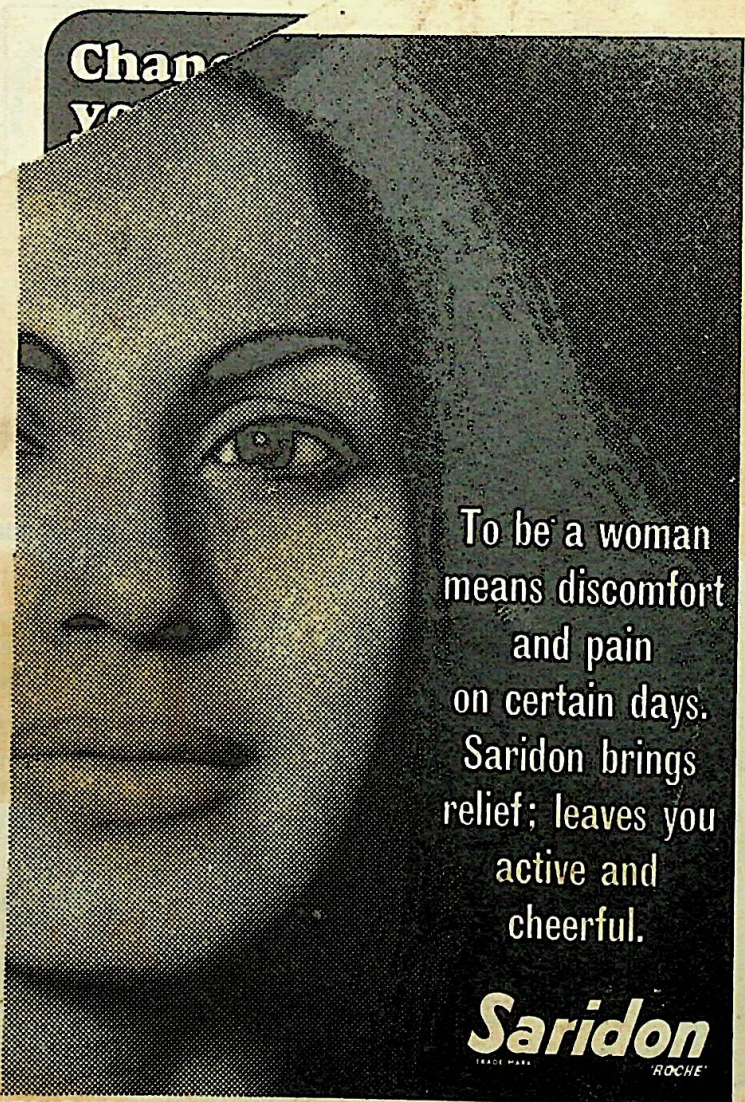
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